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THE

LIFE AND DEATH

OF THE EVER BLESSED

JESUS CHRIST,

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THE

Saviour of the World.

WITH

CONSIDERATIONS AND DISCOURSES

UPON THE SEVERAL PARTS,

AND

PRAYERS

FITTED TO THE SEVERAL MYSTERIES

BY JEREMY TAYLOR, D. D.

Chaplain in Ordinary to King Charles the Second.

VOL. II.

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THE

HISTORY

OF

THE LIFE AND DEATH

OF THE

HOLY JESUS.

PART II.

CONTINUED.

Beginning at the Time of his FIRST MIRACLE, until the second Year of his PREACHING.

THE

LIFE

OF

OUR BLESSED LORD AND SAVIOUR,

JESUS CHRIST.

DISCOURSE IX.

Of Repentance.

THE whole doctrine of the gospel is comprehended by the Holy Ghost in these two summaries,[a] faith and repentance, that those two potent and imperious faculties, which command our lower powers, which are the fountain of actions, the occasion and capacity of laws, and the title to reward or punishment, the will and the understanding, that is, the whole man considered in his superior faculties, may become subjects of the kingdom, servants of Jesus, and heirs of glory. Faith supplies our imperfect conceptions, and corrects our ignorance, making us to distinguish good from evil, not only by the proportions of reason, and custom, and old laws, but by the new standard of the gospel; it teaches us all those duties, which were enjoined us in order to a participation of mighty glories; it brings our understanding into subjection,

[a] Act. 20. 21.

making us apt to receive the spirit for our guide, Christ for our master, the gospel for our rule, the laws of christianity for our measure of good and evil: and it supposes us naturally ignorant, and comes to supply those defects, which in our understandings were left after the spoils of innocence and wisdom made in Paradise upon Adam's prevarication, and continued and increased by our neglect, evil customs, voluntary deceptions, and infinite prejudices. And as faith presupposes our ignorance, so repentance presupposes our malice and iniquity; the whole design of Christ's coming, and the doctrines of the gospel being to recover us from a miserable condition, from ignorance to spiritual wisdom, by the conduct of faith; and from a vicious habitually depraved life, and ungodly manners to the purity of the sons of God, by the instrument of repentance.

And this is a loud publication of the excellency and glories of the gospel, and the felicities of man over all the other instances of creation. The angels, who were more excellent spirits then human souls, were not comprehended and made safer within a covenant and provisions of repentance. Their first act of volition was their whole capacity of a blissful or a miserable eternity: they made their own sentence, when they made their first election, and having such excellent knowledge, and no weaknesses to prejudge and trouble their choice, what they first did, was not capable of repentance, because they had at first in their intuition and sight all which could afterward bring them to repentance. But weak man, who knows first by elements, and after long study learns a syllable, and in good time gets a word, could not at first know all those things, which were sufficient or apt, to determine his choice, but as he grew to understand more, saw more reasons to rescind his first elections. The angels had a full peremptory will, and a satisfied understanding at first, and therefore were not to mend their first act by a second con-

tradictory. But poor man hath a will always strongest, when his understanding is weakest, and chooseth most, when he is least able to determine, and therefore is most passionate in his desires, and follows his object with greatest earnestness, when he is blindest, and hath the least reason so to do. And therefore God pitying man, begins to reckon his choices to be criminal, just in the same degree, as he gives him understanding. The violences and unreasonable actions of childhood are no more remembered by God, then they are understood by the child. The levities and passions of youth are not aggravated by the imputation of malice, but are sins of a lighter die, because reason is not yet impressed, and marked upon them with characters, and tincture in grain; but he, who, when he may choose because he understands, shall choose the evil and reject the good, stands marked with a deep guilt; and hath no excuse left to him, but as his degrees of ignorance left his choice the more imperfect. And because every sinner in the style of scripture is a fool, and hath an election as imperfect, as is the action; that is, as great a declension from prudence, as it is from piety, and the man understands as imperfectly as he practises; therefore God sent his son to take upon him, not the nature of angels, but the seed of Abraham, and to propound salvation upon such terms, as were possible: that is, upon such a piety, which relies upon experience, and trial of good and evil; and hath given us leave, if we choose amiss at first, to choose again, and choose better: Christ having undertaken to pay for the issues of their first follies, to make up the breach made by our first weaknesses, and abused understandings.

But as God gave us this mercy by Christ, so he also revealed it by him. He first used the authority of a Lord, and a Creator, and a law-giver, he required obedience, indeed upon reasonable terms, upon the instance of but a few commandments at first, which

when he afterwards multiplied, he also appointed ways to expiate the smaller irregularities; but left them eternally bound without remedy, who should do any great violence or a crime. But then he bound them but to a temporal death. Only this; as an eternal death was also tacitly implied, so also a remedy was secretly ministered, and repentance particularly preached by homilies distinct from the covenant of Moses law. The law allowed no repentance for greater crimes, [a] *he that was convicted of adultery was to die without mercy;* but God pitied the miseries of man, and the inconveniences of the law, and sent Christ to suffer for the one, and remedy the other: [b] *for so it behoved Christ to suffer, and to rise from the dead, and that repentance, and remission of sins should be preached in his name among all nations.* And now this is the last and only hope of man; who in his natural condition is imperfect, in his customs vicious, in his habits impotent and criminal. Because man did not remain innocent, it became necessary he should be penitent, and that this penitence should by some means be made acceptable, that is, become the instrument of his pardon, and restitution of his hope.[c] Which because it is an act of favour, and depends wholly upon the divine dignation, and was revealed to us by Jesus Christ, who was made not only the prophet and preacher, but the mediator of this new covenant and mercy, it was necessary we should become disciples of the holy Jesus, and servants of his institution; that is, run to him to be made partakers of the mercies of this new covenant, and accept of him such conditions as he should require of us.

[a] Luk. 24. 26. [b] Rom. 3. 23.

[c] Parcus Deorum cultor & infrequens,
Insanientis dum sapientiæ
Consultus erro; nunc retrorsum
Vela dare, atque iterare cursus
Cogor relictos.

Hor. l. 1. *Od.* 34.

This covenant is then consigned to us, when we first come to Christ, that is, when we first profess ourselves his disciples, and his servants, disciples of his doctrine, and servants of his institution; that is, in baptism, in which Christ who died for our sins makes us partakers of his death. [a] *For we are buried by baptism into his death,* saith St. Paul. Which was also represented in ceremony by the immersion appointed to be the rite of that sacrament. And then it is that God pours forth together with the sacramental waters a salutary and holy fountain of grace to wash the soul from all its stains, and impure adherencies. And therefore this first access to Christ is in the style of scripture called [b] *regeneration, the new birth, redemption, renovation, expiation, or atonement with God, and justification.* And these words in the New Testament relate principally, and properly to the abolition of sins committed before baptism. *For we are justified freely by his grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation to declare his righteousness for the remission of sins that are past. To declare I say at this time his righteousness.* And this is that, which St. Paul calls [c] *justification by faith,* that boasting might be excluded, and the grace of God by Jesus made exceeding glorious. For this being the proper work of Christ, the first entertainment of a disciple, and manifestation of that state which is first given him as a favour, and next intended as a duty, is a total abolition of the precedent guilt of sin, and leaves nothing remaining, that can condemn; we then freely receive the entire, and perfect effect of that atonement, which Christ made for us; we are put into a condition of innocence and favour. And this I say is done regularly in baptism; and St. Paul expresses it to this sense, after he had enumerated a series of vices subjected in many, he adds, [d] *and such were some of you,*

[a] Rom. 6. 4. [b] 1 Pet. 3. 21. Rom. 5. 1. Tit. 3. 5. 3. 17. Rom. 3. 26. Gal. 2. 16. Rom. 3. 24. 25. [c] ver. 27. [d] 1 Cor. 6. 11.

but ye are washed, but ye are sanctified, there is nothing of the old guilt remanent when *ye were washed ye were sanctified*, or as the scripture calls it in another place, [a] *Ye were redeemed from your vain conversation.*

For this grace was the formality of the covenant: *Repent and believe the gospel. Repent and be converted*, (so is it in St. Peter's sermon), *and your sins shall be done away*, that was the covenant. But that Christ chose baptism for its signature appears in the parallel; [b] *Repent and be baptized, and wash away your sins; for Christ loved his church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.* The sanctification is integral, the pardon is universal and immediate.

But here the process is short, no more at first but this, *Repent and be baptized, and wash away your sins*,[c] which baptism because it was speedily administered, and yet not without the preparatives of faith and repentance, it is certain those predispositions were but instruments of reception, actions of great facility, of small employment, and such as supposing the person not unapt did confess the infiniteness of the divine mercy, and fulness of the redemption; and is called by the apostle, *a being justified freely.*

Upon his ground it is, that by the doctrine of the church, heathen persons, strangers from the covenant of grace, were invited to a confession of faith, and dereliction of false religions, with a promise, that at the very first resignation of their persons to the service of Jesus, they should obtain full pardon. It was St.

[a] 1 Pet. 1. 18. [b] Mark 1. 15. Act. 3. 19. Act. 2. 38. Mark 16. 16. Ephes. 5. 26.

[c] Φαίνεσθέ μοι ὲ καὶ ἀνθρωποι ζῶντες, ἀλλὰ κατὰ Ἰησοῦν Χριστὸν τὸν δι ἡμας ἀποθανόν τα, ἵνα πιστεύσητες εἰς τὸν θάνατον αὐτοῦ διὰ τοῦ βαπτίσματος κοινωνοὶ τῆς ἀναστάσεως αὐτοῦ γένησθε. *Ignat. ad Trall.* Εἶπον δὲ διὰ ὕδατος, ἡ πίστεως, ἡ ξύλου οἱ προπαρασκευαζόμενοι ἡ μέλανσιν ἐφ' οἷς ἥμαρτον, ἐκφεύγονται τὴν μέλλουσαν ἐπέρχεσθαι τοῦ Θεοῦ κρίσιν, *Just. Mart. Dial. cum. Tryph. Act.* 8. 37. *et* 10. 47. *et* 16. 15, 33. *Rom.* 3. 24.

Cyprian's counsel to old Demetrianus: [a] *Now in the evening of thy days, when thy soul is almost expiring, repent of thy sins, believe in Jesus, and turn Christian; and although thou art almost in the embraces of death, yet thou shalt be comprehended of immortality. Baptizatus ad horam securus hinc exit,* saith St. Austin. A baptised person dying immediately shall live eternally and gloriously. And this was the case of the thief upon the cross; he confessed Christ, and repented of his sins, and begged pardon, and did acts enough to facilitate his first access to Christ, and but to remove the hindrances of God's favour; then he was redeemed and reconciled to God by the death of Jesus, that is, he was pardoned with a full, instantaneous, integral and clear pardon: with such a pardon, which declared the glory of God's mercies, and the infiniteness of Christ's merit, and such as required a meer reception, and entertainment on man's part.

But then we have received so great a favour, enter into covenant to correspond with a proportionable endeavour; the benefit of absolute pardon, that is, salvation of our souls, being not to be received, [b] *till the times of refreshing shall come from the presence of the Lord,* all the interval we have promised to live a holy life in obedience to the whole discipline of Jesus. That is the condition on our part: [c] and if we prevaricate that, the mercy shewn to the blessed thief is no argument of hope to us, because he was saved by the mercies of the first access, which corresponds to the remission of sins, we receive in baptism; and we

[a] Eadem est ratio laborantium in vinea, quos Dominus in parabola, Matth. 20. undecima demum hora conduxerat, omnes æqualem sortem promerebantur. Ratio autem est, quia autea vocati non erant. Nemo nos conduxerat, v. 7. Θέλει δικαιοπραγῆσαι ὁ λῃςὴς, ἀλλὰ προλαμβάνει ὁ θάνατος. Cui respondet Christus, Οὐ τὸ ἔργον περιμένω μόνον ἀλλὰ τὴν πίςιν ἀπεδεξάμην. *Cyril. Hieros.*

[b] Act 3. 19. [c] Licet latro veniam meruisset in fine de omni suo crimine, non tamen dedit baptizatis peccandi, & perseverandi authoritatem. Tunc enim baptizatus est, qui tunc primum Christum in cruce confessus est. Pœnitentia enim si in extremo vitæ hiatu advenerit, sanat & liberat in ablutione baptismi. Illi autem, cum potuerunt, nunquam converti voluerunt, confitentes cum jam peccare nequeunt, non sic facilè acquirunt, quod volunt. *S. Aug. cap. nullus. de pœnit. dist.* 7.

shall perish by breaking our own promises and obligations, which Christ passed upon us, when he made with us the covenant of an entire and gracious pardon.

[a] For in the precise covenant there is nothing else described, but pardon so given, and ascertained upon an obedience persevering to the end. And this is clear in all those places of scripture, which express a holy, and innocent life to have been the purpose and design of Christ's death for us, and redemption of us from the former estate. [b] *Christ bare our sins in his own body on the tree, that we being dead unto sins, should live unto righteousness, by whose stripes ye are healed.* [*Exinde*] from our being healed, from our dying unto sin, from our being buried with Christ, from our being baptized unto his death; the end of Christ's dying for us is, that we should live unto righteousness: which was also highly and prophetically expressed by St. Zachary in his divine ecstacy. [c] *This was the oath which he sware to our forefather Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.* And St. Paul discourses to this purpose pertinently and largely. [d] *For the grace of God, that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts* [*hi sunt Angeli, quibus in lavacro renuntiavimus,* saith Tertullian, those are the evil angels, the devil and his works, which we deny or renounce in baptism] *we should live soberly, righteously, and godly in this present world,* that is, lead a whole life in the pursuit of universal holiness (sobriety, justice and godliness being the proper language to signify our religion, and respects to God, to our neighbours, and to ourselves,) and that this was the very end of our dying in baptism, and the design of Christ's.

[a] Vide part 3. Consid. of Crucifix. of Jesus. [b] 1. Pet. 2. 24. [c] Luke 1. 73. [d] 2 Tit. 11.

manifestation of our redemption he adds *(looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus, who gave himself for us)* to this very purpose *(that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works:)* purifying a people peculiar to himself is cleansing it in the laver of regeneration, and appropriating it to himself in the rites of admission and profession. Which plainly designs the first consignation of our redemption to be in baptism, and that Christ there cleansing his church from every spot, or wrinkle, made a covenant with us, that we should renounce all our sins; and he should cleanse them all, and then that we should abide in that state. Which is also very explicitly set down by the same apostle in that divine, and mysterious epistle to the Romans; [a] *How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us, as were baptized into Jesus Christ, were baptized into his death?* Well, what then? *Therefore we are buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* That is the end, and mysteriousness of baptism, it is a consignation into the death of Christ, and we die with him that once, that is, die to sin, that we may for ever after live the life of righteousness. [b] *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* That is, from the day of our baptism, to the day of our death. And therefore God who knows the weaknesses of our part, and yet the strictness and necessity of conserving baptismal grace by the convenant evangelical, hath appointed the auxiliaries of the holy spirit to be ministred to all baptized people in the holy rite of confirmation, that it might be made possible to be

[a] Rom. 6. 3, 4. [b] verse 6.

done by divine aids, which is necessary to be done by the divine commandments.

And this might not be improperly said to be the meaning of those words of our blessed Saviour: *He that speaks a word against the son of man, it shall be forgiven him, but he that speaks a word against the Holy Ghost, it shall not be forgiven him.* That is, those sins, which were committed in infidelity, before we became disciples of the holy Jesus, are to be remitted in baptism, and our first profession of the religion: but the sins committed after baptism and confirmation, in which we receive the Holy Ghost, and by which the Holy Spirit is grieved, are to be accounted for with more severity. And therefore the [a] primitive church, understanding our obligations according to this discourse admitted not any to holy orders, who had lapsed and fallen into any sin, of which she could take cognisance, that is, such who had not kept the integrity of their baptism; but sins committed before baptism were no impediments to the susception of orders, because they were absolutely extinguished in baptism. This is the nature of the covenant we made in baptism, that is the grace of the gospel, and the effect of faith and repentance, and it is expected we should so remain. For it is no where expressed to be the mercy and intention of the covenant evangelical, that this redemption should be any more than once, or that repentance which is in order to it, can be renewed to the same or so great purposes, and present effects.

But after we are once reconciled in baptism and put entirely into God's favour, when we have once been redeemed, if we then fall away into sin, we must expect God's dealing with us in another man-

[a] Vitia Catechumeno non imputantur fideli, imo & polygamia ante baptismum sacerdotio non ponebat obicem. *S. Hieron. in fin. apol. 1 contra Ruffin. S. Aug. de bono conjugali,* De Sacramento enim agitur, non de peccato. Nam in baptismo omnia peccata dimittuntur. *Can. Apost.* 17. *Concil. Eliber. c.* 30,31. Mundus post diluvium rursus delinquens igni destinatur: sicut & homo qui post baptismum delicta restaurat, *Tertull. de baptis.*

ner, and to other purposes. [a] Never must we expect to be so again justified; and upon such terms as formerly: the best days of our repentance are interrupted; not that God will never forgive them that sin after baptism, and recover by repentance; but that restitution by repentance after baptism, is another thing than the first redemption. No such entire, clear, and integral, determinate, and presential effects of repentance; but an imperfect, little, growing, uncertain, and hazardous reconciliation. A repentance, that is always in production, a renovation by parts, a pardon that is revocable, a salvation to be wrought by fear and trembling; all our remanent life must be in bitterness, our hopes allayed with fears, our meat attempered with colloquintida, and death is in the pot: as our best actions are imperfect, so our greatest graces are but possibilities, and aptnesses to a reconcilement, and all our life we are working ourselves into that condition, we had in baptism, and lost by our relapse. As the habit lessens, so does the guilt; as our virtues are imperfect, so is the pardon; and because our piety may be interrupted, [b] our state is uncertain, till our possibilities of sin are ceased, till our fight is finished, and the victory therefore made sure, because there is no more fight. And it is remarkable, that St. Peter gives counsel to live holily in pursuance of our [c] *redemption, of our calling, and of our escaping from that corruption, that is in the world through lust*, lest we lose the benefit of our purgation, to which by way of antithesis he opposes this. *Wherefore the rather give diligence to make your calling and election sure.* And, *if ye do these things ye shall never fall.* Meaning, by the perpetuating our state of baptism and first repentance we shall never fall, but be in a sure estate; [d] *our calling and election shall be sure.* But not, if we

[a] Nunc hic dies aliam vitam adfert, alios mores postulat. [b] Ante obitum nemo supremaque funera fœlix. [c] 2 Pet. 1. 9. ver 4. ver. 10. [d] Vide etiam Coloss. 1. 21, 22, 23.

fall; *if we forget we were purged from our old sins;* if we forfeit our calling, we have also made our election unsure, moveable, and disputable.

So that now the hopes of lapsed sinners relies upon another bottom. And as in Moses law there was no revelation of repentance, but yet the Jews had hopes in God, and were taught the succours of repentance by the homilies of the prophets, and other accessory notices: so in the gospel the covenant was established upon faith and repentance, but it was consigned in baptism, and was verifiable only in the integrity of a following holy life, according to the measures of a man; not perfect, but sincere; not faultless, but heartily endeavoured: but yet the mercies of God in pardoning sinners lapsed after baptism was declared to us by collateral and indirect occasions; by the sermons of the apostles, and the commentaries of apostolical persons, who understood the meaning of the spirit, and the purposes of the divine mercy, and those other significations of his will, which the blessed Jesus left upon records in other parts of his testament, as in codicils annexed, besides the precise testament itself. And it is certain, if in the covenant of grace there be the same involution of an after repentance, as there is of present pardon upon past repentance, and future sanctity, it is impossible to justify, that a holy life, and a persevering sanctity is enjoined by the covenant of the gospel: if I say in its first intention it be declared, that we may as well, and upon the same terms hope for pardon upon a recovery hereafter, as upon the perseverance in the present condition.

From these premises we may soon understand, what is the duty of a Christian in all his life, even to pursue his own undertaking made in baptism, or his first access to Christ, and redemption of his person from the guilt and punishment of sins. The state of a Christian is called in scripture, *Regeneration, spiritual life, walking after the spirit, walking in newness*

of life, that is, a bringing forth fruits meet for repentance. That repentance which tied up in the same ligament with faith, was the disposition of a Christian to his regeneration, and atonement, must have holy life in perpetual succession; for that is the apt and proper fruit of the first repentance, which John the Baptist preached as an introduction to christianity, and as an entertaining the redemption by the blood of the covenant. And all that is spoken in the new testament is nothing but a calling upon us to do, what we promised in our regeneration, to perform that, which was the design of Christ, who therefore redeemed us, *and bare our sins in his own body, that we might die unto sin, and live unto righteousness.*

This is that saying of St. Paul; [a] *Follow peace with all men, and holiness, without which no man shall see the Lord, looking diligently, lest any men fail of the grace of God, lest any root of bitterness springing up trouble you.* Plainly saying, that unless we pursue the state of holiness, and Christian communion, into which we were baptized, when we received the grace of God, we shall fail of the state of grace, and never come to see the glories of the Lord. And a little before, [b] *Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* That is the first state of our redemption, that is [c] *the covenant God made with us, to remember our sins no more, and to put his laws in our hearts and minds.* And this was done, *when our bodies were washed with water, and our hearts sprinkled from an evil conscience,* that is, in baptism. It remains then, that we persist in the condition, that we may continue our title to the covenant, for so it follows: [d] *Let us hold fast the profession of our faith without wavering; for if we sin wilfully after the profession, there remains no more*

[a] Heb. 12. 14. [b] Heb. 10. 22. [c] Vers. 16. [d] Vers. 23, 25.

sacrifice: that is, if we hold not fast the profession of our faith, and continue not the condition of the covenant, but fall into a contrary state, we have forfeited the mercies of the covenant. So that all our hopes of blessedness, relying upon the covenant made with God in Jesus Christ, are ascertained upon us *by holding fast that profession:* by retaining *our hearts still sprinkled from an evil conscience; by following peace with all men and holiness: for by not failing of the grace of God,* we shall not fail of our hopes, *the mighty price of our high calling;* but without all this, we shall never see the face of God.

To the same purpose are all those places of scripture, which entitle us to Christ and the spirit upon no other condition, but a holy life, and a prevailing, habitual, victorious grace. [a] *Know ye not your own selves, brethren, how that Jesus Christ is in you, except ye be reprobates?* There are but two states of being in order to eternity, either a state of the inhabitation of Christ, or the state of reprobation. Either Christ is in us, or we are reprobates. But what does that signify, to have Christ dwelling in us? that also we learn at the feet of the same doctor; [b] *If Christ be in you, the body is dead by reason of sin, but the spirit is life because of righteousness.* The body of sin is mortified, and the life of grace is active, busy, and spiritual in all them, who are not in the state of reprobation. The parallel with that other expression of his; [c] *they that are Christ's have crucified the flesh with the affections and lusts.* If sin be vigorous, if it be habitual, if it be beloved, if it be not dead or dying in us, we are not of Christ's portion, we belong not to him, nor he to us. [d] *For whoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God:* that is, every regenerate person is in a condition, whose very being is a contradiction, and an opposite

[a] 2 Cor. 13. 5. [b] Rom. 8. 10. [c] Gal. 5. 24. [d] 1 Joh. 3. 9.

design to sin. When he was regenerate and born anew of water, and the spirit; the seed of God, the original of piety was put into him and bidden to increase and multiply. The seed of God (in St. John) is the same with the word of God (in St. James) [a] *by which he begat us*, and as long as this remains, a regenerate person cannot be given up to sin; for when he is, he quits his baptism, he renounces the covenant, he alters his relation to God in the same degree as he enters into a state of sin.

And yet this discourse is no otherwise to be understood than according to the design of the thing itself, and the purpose of God, that is, that it be a deep engagement, and an effectual consideration for the necessity of a holy life: but at no hand let it be made an instrument of despair, nor an argument to lessen the influences of the divine mercy. For although the nicety and limits of the covenant being consigned in baptism, are fixed upon the condition of a holy, and persevering, uninterrupted sanctity; and our redemption is wrought but once, compleated but once, we are but once absolutely, entirely, and presentially forgiven, and reconciled to God, this reconciliation being in virtue of the sacrifice, and this sacrifice applied in baptism is one, as baptism is one, and as the sacrifice is one: yet the mercies of God besides this great feast hath fragments, which the apostles and ministers spiritual are to gather up in baskets, and minister to the after needs of indigent and necessitous disciples.

And this we gather, as fragments are gathered by respersed sayings, instances and examples of the divine mercy recorded in holy scripture. The holy Jesus commands us to forgive our brother seventy times seven times, when he asks our pardon, and implores our mercy; and since the divine mercy is the pattern of ours, and is also procured by ours, the one being made the measure of ours by way of pre-

[a] James 1. 18.

cedent, and by way of reward, God will certainly forgive us as we forgive our brother; and it cannot be imagined God should oblige us to give pardon oftner than he will give it himself, especially since he hath expressed ours to be a title of a proportionable reception of his; and hath also commanded us to ask pardon all days of our life, even in our daily offices, and to beg it in the measure, and rule of our own charity, and forgiveness to our brother. And therefore God in his infinite wisdom foreseeing our frequent relapses, and considering our infinite infirmities, appointed in his church an ordinary ministry of pardon; designing the minister to pray for sinners, and promising to accept him in that his advocation, or that he would open or shut heaven respectively to his act on earth, that is, he would hear his prayers, and verify his ministry, to whom he hath *committed the word of reconciliation.* This became a duty to Christian ministers, spiritual persons, (that they should [a] *restore a person overtaken in a fault)* that is, reduce him to the condition he begins to lose, (that they should [b] *pray over sick persons, who* are also *commanded to confess their sins,* and God hath promised, that *the sins they have committed shall be forgiven them.* Thus [c] St. Paul absolved the incestuous excommunicate Corinthian, *In the person of Christ he forgave him.* And this also is the confidence St. John taught the christian church, upon the stock of the excellent mercy of God, and propitiation of Jesus: [d] *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* Which discourse he directs to them, who were Christians already initiated into the institution of Jesus. And the epistles, which the spirit sent to the seven

[a] Gal. 6. 1. [b] James 5.

[c] Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος τὸν ἐπιστρέφοντα ἀπὸ ἁμαρτίας ὐ προσδέχεται ἀλλὰ ἀποβάλλεται, καθαιρείσθω, ὅτι λυπεῖ Χριστὸν τὸν εἰπόντα, χαρὰ γίνεται ἐν τῷ ὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοῦντι. *Can. Apostol.* 51.

Ὁ πιστευθεὶς παρὰ Θεῦ λύειν ϗ δεσμεῖν, εἰ φιλανθρωπότερος γένοιτο, ὐκ ἔσται καταγνώσεως ἄξιος. *St. Basil. Can. pœnit.*

[d] 1 John 1, 9.

Asian churches, and were particularly addressed to, the bishops, the angels of those churches, are exhortations, some to perseverance, some to repentance, that [a] *that they may return from whence they are fallen.* And the case is so with us. That it is impossible we should be actually and perpetually free from sin in the long succession of a busy, an impotent, and a tempted conversation, And without these reserves of the divine grace, and after emanations from the mercy seat, no man could be saved; and the death of Christ would become inconsiderable to most of his greatest purposes; for none should have received advantages, but newly baptized persons, whose albes of baptism served them also for a winding sheet. And therefore our baptism although it does consign the work of God presently to the baptized person in great, certain, and entire effect in order to the remission of what is past, in case the catechumen be rightly disposed, or hinders not; yet it hath also influence upon the following periods of our life, and hath admitted us into a lasting state of pardon, [b] to be renewed and actually applied by the sacrament of the Lord's supper, and all other ministries evangelical, and so long as our repentance is timely, active, and affective.

But now although it is infinitely certain, that the gates of mercy stand open to sinners after baptism; yet it is with some variety, and greater difficulty. He that renounces Christianity, and becomes apostate from his religion, not by a seeming abjuration under a storm, but by a voluntary and hearty dereliction, he seems to have quitted all that grace, which he had received, when he was illuminated, and to have lost the benefits of his redemption, and former expiation. And I conceive this is the full meaning of those words of St. Paul, which are of highest difficulty, and latent

[a] Apocal. 2. [b] See discourse 6 of Baptis.

sense. [a] *For it is impossible for those, who were once enlightened, &c. if they shall fall away, to renew them again unto repentance.* The reason is there subjoined, and more clearly explicated a little after: [b] *For if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sins, for he hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace.* The meaning is diverse according to the degrees of apostacy or relapse; they who fall away after they were once enlightened in baptism, and felt all those blessed effects of the sanctification, and the emanations of the spirit; [c] if it be into a contradictory state of sin and mancipation, and obstinate purposes to serve Christ's enemies, then there remains *nothing, but a fearful expectation of judgment:* but if the backsliding be but the interruption of the first sanctity by a single act, or an unconformed, unresolved, unmalicious habit, then also it is impossible to renew them unto repentance, viz. as formerly, that is, they can never be reconciled as before, integrally, fully, and at once, during this life. For that redemption, and expiation was by baptism into Christ's death, and there are no more deaths of Christ, nor any more sacramental consignations of the benefit of it, *there is no more sacrifice for sins,* but the redemption is one as the sacrifice is one, in whose virtue the redemption does operate. And therefore the Novatians, who were zealous men, denied to the first sort of persons the peace of the church, and remitted them to the divine judgment. The [d] church herself was sometimes almost as zealous

[a] Heb. 6. 6. [b] Heb. 10. 26.

[c] Quid igitur rejecta est pœnitentia? Haud quaquam. Sed renovatio per novum baptisma rejecta est. Renovatio namque solius lavacri est; ex hac causa ab Apostolo dicitur lavacrum regenerationis et renovationis spiritus sancti. *Theophyl. in hunc locum. Idem aiunt, St. Chrysost. Ambros. Anselm. in* 10 *Heb.*

[d] Collocavit in vestibulo pœnitentiam secundam quæ pulsantibus patefaciat, sed jam semel, quia jam secundo sed amplius nunquam, quia proximè frustra. *Tertul. lib. de pœnit. c.* 7. *Hujus igitur pœnitentiæ secundæ et unius, &c. c.* 9.

against the second sort of persons lapsed into capital crimes, granting to them repentance but once; by such disciplines consigning this truth, that every recession from the state of grace, in which by baptism we were established and consigned, is a further step from the possibilities of heaven, and so near a ruin, that the church thought them persons fit to be transmitted to a judicature immediately divine, as supposing either her power to be too little, or the others malice too great, or else the danger too violent, or the scandal insupportable. For concerning such persons, who once were pious, holy, and forgiven, (for so is every person worthily and aptly baptized) and afterwards fell into dissolution of manners, extinguishing the Holy Ghost, *doing despite to the spirit of grace, crucifying again the Lord of Life*, that is, returning to such a condition, from which they were once, and could not otherwise be recovered, but by the death of our dearest Lord; I say, concerning such persons the scripture speaks very suspiciously, and to the sense and signification of an infinite danger. For if the speaking a word against the Holy Ghost, be not to be pardoned here nor hereafter, what can we imagine to be the end of such an impiety, which *crucifies the Lord of Life, and puts him to an open shame, which quenches the spirit, doing despite to the spirit of grace?* Certainly that is worse than speaking against him. And such is every person, who falls into wilful apostacy from the faith, or does that violence to holiness, which the other does to faith: that is, extinguishes the sparks of illumination, quenches the spirit, and is habitually and obstinately criminal in any kind. For the same thing that atheism was in the first period of the world, and idolatry in the second; the same is apostacy in the last: it is a state wholly contradictory to all our religious relation to God according to the nature and manner of the present communication. Only this last, because it is more malicious and a declension from a greater grace, is something like the

fall of angels. [d] And of this the emperor Julian was a sad example.

But as these are degrees immediately next, and a little less: so the hopes of pardon are the more visible. Simon Magus spake a word, or at least thought against the Holy Ghost, he thought he was to be bought with money. Concerning him St. Peter pronounced: [a] *thou art in the gall of bitterness, and in the bond of iniquity, yet repent and pray God, if perhaps the thought of thine heart may be forgiven thee.* Here the matter was of great difficulty; but yet there was a possibility left; at least, no impossibility of recovery declared. And therefore St. Jude bids us, [b] *of some to have compassion making a difference: and others save with fear, pulling them out of the fire*; meaning that their condition is only not desperate. And still in descent retaining the same proportion, every lesser sin is easier pardoned, as better consisting with the state of grace: the whole spirit is not destroyed, and the body of sin is not introduced: Christ is not quite ejected out of possession, but like an oppressed prince, still continues his claim; and such is his mercy, that he will still do so, till all be lost, or that he is provoked by too much violence, or that Antichrist is put into substitution, and sin reigns in our mortal body. So that I may use the words of St. John, [c] *These things I write unto you, that ye sin not. But if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is a propitiation for our sins, and not for ours only, but for the sins of the whole world.* That is plainly [although the design of the gospel be, that we should erect a throne for Christ to reign in our spirits, and this doctrine of innocence be therefore preached, that ye sin not, yet if one be overtaken in a fault, despair not, Christ is our advocate, and he is the propitiation;] he did propitiate the Father by his death, and the benefit of that we receive at

[a] Act. 8. 22. [b] vers. 22, 23. [c] 1 Joh. 2. 1, 2.

our first access to him, but then he is our advocate too, and prays perpetually for our perseverance, or restitution respectively. But his purpose is, and he is able so to do, *to keep you from falling, and to present you faultless before the presence of his glory.*

This consideration I intend, should relate to all Christians of the world; and although by the present custom of the church we are baptized in our infancy, and do not actually reap that fruit of present pardon, which persons of a mature age in the primitive church did (for we yet need it not, as we shall, when we have passed the calentures of youth, which was the time in which the wisest of our fathers in Christ chose for their baptism, as appears in the instance of St. Ambrose, St. Austin, and divers others) yet we must remember, that there is a baptism of the spirit as well as of water, and whenever this happens, whether it be together with that baptism of water, as usually it was, when only men and women of years of discretion were baptized: or whether it be ministred in the right of confirmation, which is an admirable suppletory of an early baptism, and intended by the Holy Ghost for a corroborative of baptismal grace, and a defensative against danger: or that, lastly, it be performed by an internal and merely spiritual ministry, when we by acts of our own election verify the promise made in baptism, and to bring back the rite, by receiving the effect of baptism, that is, whenever the filth of our *flesh is washed away,* and that we have *the answer of a pure conscience towards God,* which St. Peter affirms to be the true baptism, and which by the purpose and design of God it is expected we should not defer longer than a great reason, or a great necessity enforces; when our sins are first expiated, and the sacrifice and death of Christ is made ours, and we made God's by a more immediate title, (which at some time or other happens to all Christians, that pretend to any hopes of heaven) then let us look to our standing, and *take heed lest we fall. When we once have tasted of the hea-*

venly gift, and are made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, that is, when we are redeemed by an actual mercy and presential application, which every Christian that belongs to God is at some time or other of his life, then a fall into a deadly crime is highly dangerous, but a relapse into a contrary estate is next to desperate.

I represent this sad but most true doctrine in the words of St. Peter. [a] *If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.* [b] *For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them.* So that a relapse after a state of grace into a state of sin, into confirmed habits, is to us a great sign, and possibly in itself it is more than a sign, even a state of reprobation, and final abscission.

The sum of all is this, there are two states of life like opposite terms. First Christ redeems us from our vain conversation, and reconciles us to God, putting us into an entire condition of pardon, favour, innocence, and acceptance, and becomes our Lord and King, his spirit dwelling and reigning in us. The opposite state to this is that, which in scripture is called, a *crucifying the Lord of Life, a doing despite to the spirit of grace, a being entangled in the pollutions of the world*, the apostacy or falling away, an impotency or disability to do good, *viz. of such who cannot cease from sin*, who are slaves of sin, and in whom [c] *sin reigns in their bodies*. This condition is a full

[a] 2 Pet. 2. 20, 21.

[b] ——Nequ; amissos colores
Lana refert medicata fuco:
Nec vera virtus, cum semel excidit,
Curat reponi deterioribus. *Hor.*

[c] 2 Pet. 2. 14.

and integral deletery of the first, it is such a condition, which as it hath no holiness, or remanent affections to virtue: so it hath no hope or revelation of a mercy, because all that benefit is lost, which they received by the death of Christ; and the first being lost, *there remains no more sacrifice for sins*, but a certain fearful expectation of judgment. But between these two states, stand all those imperfections, and single delinquencies, those slips and falls, those parts of recession and apostacy, those grievings of the spirit; and so long as any thing of the first state is left, so long we are within the covenant of grace, so long we are within the ordinary limits of mercy, and the divine compassion; we are in possibilities of recovery, and the same sacrifice of Christ hath its power over us. Christ is in his possession, though he be disturbed, but then our restitution consists upon the only condition of a renovation of our integrity; as are the degrees of our innocence, so are our degrees of confidence.

Now because the intermedial state is divisible, various, successive, and alterable, so also is our condition of pardon. Our flesh shall no more return as that of a little child, our wounds shall never be perfectly cured; but a scar, and pain and danger of a relapse shall for ever afflict us, our sins shall be pardoned by parts and degrees to uncertain purposes, but with certain danger of being recalled again; and the pardon shall never be consummate till that day, in which all things have their consummation.

And this is evident to have been God's usual dealing with all those, upon whom his name is called. God pardoned David's sins of adultery and murder. But the pardon was but to a certain degree, and in a limited expression, *God hath taken away thy sin, thou shalt not die*; but this pardon was as imperfect, as his condition was, *Nevertheless, the child that is born unto thee*, that *shall die*. Thus God pardoned the Israel-

ites at the importunity of Moses, and yet threatened to visit that sin upon them in the day of visitation. And so it is in Christianity, when once we have broke and discomposed the golden chain of vocation, election, and justification, which are entire links, and methodical periods of our happiness, when we first give up our names to Christ, for ever after our condition is imperfect, we have broken our covenant, and we must be saved by the excrescencies and overflowings of mercy. Our whole endeavour must be to be reduced to the state of our baptismal innocence and integrity, because in that, the covenant was established. And since our life is full of defailancies, and all our endeavours can never make us such as Christ made us, and yet upon that condition our hopes of happiness were established, I mean, of remaining such as he had made us; [a] as are the degrees of our restitution and access to the first federal condition, so also are the degrees of our pardon; but as it is always in imperfection during this life, and subject to change and defailance, so also are the hopes of our felicity, never certain till we are taken from all danger; never perfect, till all that is imperfect in us, is done away.

And therefore in the present condition of things our pardon was properly expressed by [b] David, and [c] St. Paul, by *a covering*, and *a not imputing*. For because the body of sin dies divisibly, and fights perpetually, and disputes with hopes of victory, and may also prevail, all this life is a condition of suspence: Our sin is rather covered than properly pardoned. God's wrath is suspended, not satisfied; the sin is not to all purposes of anger imputed, but yet is in some sense remanent, or at least lies ready at the door. Our condition is a state of imperfection; and every degree of imperfection brings a degree of recession from the state Christ put us in; and every recession from

[a] Μήπω μέγαν εἴπῃς πρὶν τελευτήσαι' βίον. *Sophocl. Tyro.*

[b] Psal. 33. 2. [c] Rom. 4. 7.

our innocence is also an abatement of our confidence, the anger of God hovers over our head, and breaks out into temporal judgments, and he retracts them again, and threatens worse, according as we approach to, or retire from that first innocence, which was the first entertainment of a Christian, and the crown of the evangelical covenant. Upon that we entertained the mercies of redemption, and God established it upon such an obedience, which is constant, perpetual, and universal; and as we perform our part, so God verifies his, and not only gives a great assistance by the perpetual influences of his Holy Spirit, by which we are consigned to the day of redemption; but also takes an account of obedience, not according to the standard of the law, and an exact scrutiny, but by an evangelical proportion, in which we are on one side looked upon as persons already redeemed and assisted, and therefore highly engaged: and on the other side as compassed about with infirmities and enemies, and therefore much pitied. So that as at first our calling and election is presently good, and shall remain so, if we make it sure; so if we once prevaricate it, we are rendered then full of hazard, difficulty and uncertainty, and we must with pains and sedulity work out our salvation with fear and trembling: first, by preventing a fall, or afterwards by returning to that excellent condition, from whence we have departed.

But although the pardon of sins after baptism be, during this life, difficult, imperfect, and revocable, yet because it is to great effects for the present, and in order to a complete pardon in the day of judgment, we are next to enquire, what are the parts of duty, to which we are obliged after such prevarications, which usually interrupt the state of baptismal innocence, and the life of the spirit. St. John gives this account. [a] *If we say we have fellowship with God,*

[a] 1 John 1. 6.

and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have communion one with another, and the blood of Jesus cleanseth us from all sin. This state of duty St. Paul calls [a] *a casting off the works of darkness, a putting on the armour of light, a walking honestly, a putting on the Lord Jesus Christ.* And to it he confronts, *making provision for the flesh to fulfil the lusts thereof.* St. Peter describing the duty of a Christian relates the proportion of it as high as the first precedent, even God himself. [b] *As he, which hath called you, is holy, so be ye holy in all manner of conversation, not fashioning yourselves according to the former lusts.* And again, [c] *seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness?* And St. John with the same severity and perfection: [d] *Every one, that hath this hope,* (that is, every one who either does not, or hath no reason to despair,) *purifieth himself even as God is pure;* meaning that he is pure by a divine purity, which God hath prescribed as an imitation of his holiness, according to our capacities and possibilities. That purity must needs be [e] *a laying aside all malice, and guile, and hypocrisies, and envies, and evil speakings;* so St. Peter expresses it: [f] *a laying aside every weight, and the sin that does so easily beset us;* so St. Paul; this is, to [g] *walk in the light, as he is in the light, for in him is no darkness at all,* which we have then imitated, when we have [h] *escaped the corruption that is in the world through lusts,* that is, *so as we are not held by them,* that we take them for our enemies; for the object and party of our contestation, and spiritual fight, *when we contend earnestly against them, and resist them unto blood, if* need be, that is being *pure as he is pure.* But besides this positive rejection of all evil, and perpetually contesting

[a] Rom. 13. 13, 14. [b] 1 Pet. 1. 15. [c] 2 Pet. 3. 11. [d] 1 Joh. 3. 3.
[e] 1 Pet. 2. 1. [f] Heb. 12. 1. [g] 1 John 1. 5. [h] 2 Pet. 1. 4.

against sin, we must pursue the interests of virtue, and an active religion.

[a] *And besides this*, saith St. Peter, *giving all diligence, add to your faith virtue, to your virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.* [b] All this is an evident prosecution of the first design, the holiness and righteousness of a whole life, the being clear from all spots and blemishes, a being pure and so presented unto Christ; for upon this the covenant being founded, to this all industries must endeavour, and arrive in their proportions: *For if these things be in you, and abound, they shall make that you be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and hath forgotten he was purged from his old sins*; that is, he hath lost his baptismal grace, and is put from the first state of his redemption towards that state which is contradictory and destructive of it.

Now because all these things are in latitude, distance and divisibility, and only enjoin a sedulity, and great endeavour, all that we can dwell upon, is this, that he who endeavours most, is most secure, and every degree of negligence is a degree of danger, and although in the intermedial condition between the two states of Christianity, and a full impiety, there is a state of recovery and possibility, yet there is danger in every part of it, and it increases according as the deflexion and irregularity comes to its height, position, state and finality. So that we must give all diligence to *work out our salvation*, and it will ever be *with fear and trembling*; with fear, that we do not

[a] 2 Pet. 1. 4.

[b] Veri boni aviditas tuta est. Quid sit istud interrogas? aut unde subeat? dicam: e.. bona conscientia, ex honestis consiliis, ex rectis actionibus, ex contemptu fortuitorum, ex placido vitæ et continuo tenore unam prementis viam. *Sen.* ep. 23.

lose our innocence; and with trembling, if we have lost it, for fear we never recover, or never be accepted. But holiness of life and uninterrupted sanctity being the condition of our salvation, the ingredient of the covenant, we must proportion our degrees of hope, and confidence of heaven, according as we have obtained degrees of innocence, or perseverance, or restitution. Only this, as it is certain he is in a state of reprobation, who lives unto sin, that is, whose actions are habitually criminal, who gives more of his consent to wickedness than to virtue: so it is also certain he is not in the state of God's favour, and sanctification, unless he lives unto righteousness, that is, whose desires, and purposes, and endeavours, and actions, and customs are spiritual, holy, sanctified, and obedient. When sin is dead and the spirit is life, when the lusts of the flesh are mortified, and the heart is purged from an evil conscience, and we abound in a whole system of Christian virtues, when our hearts are right to God, and with our affections and our wills we love God and keep his commandments, when we do not only *cry Lord, Lord,* but also *do his will,* then Christ dwells in us, and we in Christ. Now let all this be taken in the lowest sense that can be imagined, all I say which out of scripture I have transcribed, [*casting away every weight, laying aside all malice, mortifying the deeds of the flesh, crucifying the old man with all his affections and lusts, and then having escaped the corruption that is in the world through lust,* besides this, *adding virtue to virtue till all righteousness be fulfilled in us, walking in the light, putting on the Lord Jesus, purifying ourselves as God is pure, following peace with all men and holiness, resisting unto blood, living in the spirit, being holy in all manner of conversation, as he is holy, being careful and excellent in all conversation and godliness,*] all this being a first design of Christ's death and our reconcilement, can mean no less but that, 1. We should have in us no affection to a sin; of which we can best judge;

when we never chuse it, and never fall under it but by surprise, and never lie under it at all, but instantly recover, judging ourselves severely, and 2. That we should choose virtue with great freedom of spirit and alacrity, and pursue it earnestly, [a] integrally, and make it the business of our [b] lives, and that, 3. The effect of this be, that sin be crucified in us, and the desires to it dead, flat, and useless, and that our desires of serving Christ be quick, active, and effective spirited, inquisitive for opportunities, apprehensive of the offer, chearful in the action, and persevering in the employment.

Now let a prudent person imagine what infirmities and oversights can consist with a state thus described, and all that does no violence to the covenant; God pities us and calls us not to an account for what morally cannot, or certainly will not with great industry be prevented. [c] But whatsoever is inconsistent with this condition, is an abatement from our hopes, as it is a retiring from our duty, and is with greater or less difficulty cured, as are the degrees of its distance from that condition, which Christ stipulated with us, when we became his disciples. For we are just so restored to our state of grace and favour, as we are restored to our state of purity and holiness. Now this redintegration or renewing of us into the first condition is also called repentance, and is permitted to all persons, who still remain within the powers and possibilities of the covenant, that is, who are not in a state contradictory to the state and portion of grace; but with a difficulty increased by all circumstances, and incidencies of the crime, and person. And this I shall best represent in repeating these con-

[a] Bonum ex integra causa, malum ex quolibet defectu peculiari.

[b] Χρὴ δίκαιον ἀνδρα δείκνυσιν μόνῳ· Κακὸν δὲ κ' ἀν ἓν ἡμέρᾳ γνοίης μιᾷ.

[c] Illud n. esset, (quod apud Diodorum Siculum) Τῆς ἀνθρωπίνης ἓ κοινῆς ἀσθενείας ἐπιλανθάνεσθαι, ἕως ἂν τις ἀναμαχλήτως κολάζῃ, τὸ μέτριον ὑπερβαίνει τῆς κατὰ φύσιν ἐπανορθώσεως. Sopater dixit dissimulanda τὰ μικρὰ ἓ συνήθη τῶν ἁμαρτημάτων. Malè hoc; nisi in quantum vitari non possunt.

siderations. 1. Some sins are past hopes of pardon in this life. 2. All that are pardoned are pardoned by parts, revocably and imperfectly during this life, not quickly, yet manifestly. 3. Repentance contains in it many operations, parts, and employments, its terms and purpose being to redintegrate our lost condition, that is, in a second and less perfect sense, but as much as in such circumstances we can, to verify our first obligations of innocence and holiness in all manner of conversation and godliness.

Concerning the first, it is too sad a consideration to be too dogmatical and conclusive in it, and therefore I shall only recall those expresses of scripture, which may without envy decree the article, such are those of St. Paul, that there is a certain sort of men, whom he twice describes, *whom it is impossible to renew again unto repentance:* or those of St. Peter, *Such whose latter end is worse than the beginning, because after they once had escaped the pollutions of the world they are entangled therein;* such who as our blessed Saviour threatens, *shall never be forgiven in this world, nor in the world to come.* For there is an unpardonable estate by reason of its malice, and opposition to the covenant of grace; and there is a state unpardonable, because the time of repentance is past. There are days and periods of grace: *If thou hadst known at least in this thy day,* said the weeping Saviour of the word to foreknown and determined Jerusalem. When God's decrees are gone out, they are not always revocable: and therefore it was a great caution of the apostle, * *that we should follow peace and holiness, and look diligently that we fall not from the grace of God, lest any of us become like Esau, to whose repentance there was no place left, though he sought it carefully with tears:* meaning that we also may put ourselves into a condition, when it shall be impossible we should be renewed unto repentance; and those are they,

* Heb. 12. 16.

[a] *who sin a sin unto death,* for whom we have from the apostle no encouragement to pray. And these are in so general and conclusive terms described in scripture, that every persevering sinner hath great reason to suspect himself to be in the number; if he endeavours, as soon as he thinks of it, to recover, it is the best sign he was not arrived so far; but he that lived long in a violent and habitual course of sin is at the margin and brim of that state of final reprobation, and some men are in it before they be aware, and to some God reckons their days swifter, and their periods shorter. The use I make of this consideration is, that if any man hath reason to suspect, or to be certain that his time of repentance is past, it must needs be a death-bed penitent after a vicious life; for he hath provoked God, as long as he could, and rejected the offers of grace as long as he lived, and refused virtue till he could not entertain her, and hath done all those things, which a person rejected from hopes of repentance can easily be imagined to have done. And if there be any time of rejection, although it may be earlier, yet it is also certainly the last.

Concerning the second I shall add this to the former discourse of it, that pardon of sins is not in this world at all after the first emission and great efflux of it in our first regeneration. During this life we are in imperfection, minority, and under conditions, which we have prevaricated, and our recovery is in perpetual flux, in heightenings and declensions, and we are highly uncertain of our acceptation, because we are not certain of our restitution, and innocence; we know not whether we have done all that is sufficient to repair the breach made in the first state of favour and baptismal grace. [b] *But he that is dead,* saith St. Paul, *is justified from sin;* not till then. And therefore in the doctrine of the most learned Jews it is affirmed: "He that is guilty of the profanation of the name of

[a] 1 Joh. 5. 16. [b] Rom. 6. 7.

God, he shall not interrupt the apparent malignity of it by his present repentance, nor make atonement in the day of expiation, nor wash the stains away by chastising of himself, but during his life it remains wholly in suspence, and before death it is not extinguished, according to the saying of the prophet Esay; [a] *This iniquity shall not be blotted out till ye die,* saith the Lord of Hosts; and some wise persons have affirmed, that Jacob related to this in his expression, and appellatives of God, whom he called [b] *the God of Abraham, and the fear of his father Isaac,* because (as the doctors of the Jews tell us) Abraham being dead was ascribed into the final condition of God's family; but Isaac being living had apprehensions of God, not only of a pious, but also of a tremulous fear: he was not sure of his own condition, much less of the degrees of his reconciliation, how far God had forgiven his sins, and how far he had retained them. And it is certain, that if every degree of the divine favour be not assured by a holy life, those sins of whose pardon we were most hopeful, return in as full vigour, and clamorous importunity as ever, and are made more vocal by the appendant ingratitude, and other accidental degrees. And this Christ taught us by a parable; for as the Lord made his uncharitable servant pay all that debt, which he had formerly forgiven him, [c] *even so will God do to us, if we from our hearts forgive not one another their trespasses.* [d] *Behold the goodness, and severity of God,* saith St. Paul, *on them which fell severity; but on thee, goodness, if thou continue in that goodness, otherwise thou shalt be cut off.* [e] *For this is my covenant which I shall make with them, when I shall take away their sins.* And if this be true in those sins, which God certainly hath forgiven, such as were all those, which were committed before our illumination; much rather is it true in

[a] Esay. 22. 14. [b] Gen. 31. 42. [c] Matth. 18. 35. [d] Rom. 11. 22. [e] Rom. 11. 27.

those, which we committed after, concerning whose actual and full pardon we cannot be certain without a revelation. So that our pardon of sins, when it is granted after the breach of our covenant, is just so secure as our perseverance is: concerning which because we must ascertain it as well as we can, but ever with fear and trembling, so also is the estate of our pardon, hazardous, conditional, revocable and uncertain; and therefore the best of men do all their lives ask pardon even of those sins, for which they have wept bitterly, and done the sharpest and severest penance. And if it be necessary we pray, that we may not enter into temptation, because temptation is full of danger, and the danger may bring a sin, and the sin may ruin us: it is also necessary, that we understand the condition of our pardon to be, as is the condition of our person, variable as will, sudden as affections, alterable as our purposes, revocable as our own good intentions, and then made as ineffective as our inclinations to good actions. And there is no way to secure our confidence and our hope, but by being perfect, and holy, and pure, as our heavenly Father is, that is, in the sense of human capacity, free from the habits of all sin; and active, and industrious, and continuing in the ways of godliness. For upon this only the promise is built, and by our proportion to this state we must proportion our confidence; we have no other revelation; Christ reconciled us to his Father upon no other conditions, and made the covenant upon no other articles, but of a holy life, in obedience universal and perpetual: and the abatements of the rigorous sense of the words, as they are such as may infinitely testify and prove his mercy, so they are such as must secure our duty and habitual graces; an industry manly, constant, and Christian; and because these have so great latitude (and to what degrees God will accept our returns he hath no where punctually described) he that is most severe in his determination does best secure himself, and by ex-

acting the strictest account of himself shall obtain the easier scrutiny at the hands of God. The use I make of this consideration is to the same purpose with the former: for if every day of sin, and every criminal act is a degree of recess from the possibilities of heaven, it would be considered at how great distance a death-bed penitent after a vicious life may apprehend himself to stand from mercy, and pardon: and since the terms of restitution must in labour, and in extension of time, or intention of degrees be of value great enough to restore him to some proportion, or equivalence with that state of grace from whence he is fallen, and upon which the covenant was made with him, how impossible it will appear to him to go so far, and do so much in that state, and in those circumstances of disability.

Concerning the third particular, I consider, that repentance, as it is described in scripture, is a system of holy duties, not of one kind, not properly consisting of parts, as if it were a single grace, but it is the reparation of that estate, into which Christ first put us, *a renewing us in the spirit of our mind*, so the apostle calls it, and the Holy Ghost hath taught this truth to us, by the implication of many appellatives, and also by express discourses. For there is in scripture, [a] *a repentance to be repented of*, and [b] *a repentance never to be repented of*. The first is mere sorrow for what is past, an ineffective trouble producing nothing good; such as was the repentance of Judas, *he repented and hanged himself*, and such was that of Esau, when it was too late, and so was the repentance of the five foolish virgins; which examples tell us also, when ours is an impertinent and ineffectual repentance. To this repentance, pardon is no where promised in scripture. But there is a repentance which

[a] Μεταμέλεια.

[b] Μετάνοια. μεταμεληθεὶς ἐπέστρεψε, cui in Act. Apost. opponitur μετανόησατε δὲ καὶ ἐπιστρέψατε. *Act.* 3. 19. Huic enim promittitur peccatorum remissio in seq. εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας.

is called conversion, or amendment of life, a repentance productive of holy fruits, such as the Baptist [a] and our blessed Saviour preached, such as himself also propounded in the example of the Ninevites, they repented at the preaching of Jonah, that is, [b] *they fasted, they covered them in sackcloth; they cried mightily unto God, yea they turned every one from his evil way, and from the violence that was in their hands.* And this was it that appeased God in that instance: [c] *God saw their works, that they turned from their evil way, and God repented of the evil, and did it not.*

The same character of repentance we find in the prophet Ezekiel: [d] *When the wicked man turneth away from his wickedness, and doeth that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity, he hath done that which is lawful and right, he shall surely live, he shall not die.* And in the gospel, repentance is described with as full and entire comprehensions, as in the old prophets. For faith and repentance are the whole duty of the gospel, faith when it is in conjunction with a practical grace, signifies an intellectual. [e] Faith signifies the submission of the understanding to the institution, and repentance includes all that whole practice which is the entire duty of a Christian, after he hath been overtaken in a fault. And therefore repentance first includes a renunciation, and abolition of all evil, and then also enjoins a pursuit of every virtue, and that till they arrive at an habitual confirmation.

Of the first sense are all those expressions of scripture, which imply repentance to be the deletery of sins. [f] *Repentance from dead works* St. Paul affirms

[a] Mat. 12. 41. [b] Jonah. 3. 8. 10. [c] Ezek. 18. 27. [d] Ezek. 33. 14.

[e] Διόπερ ἐκ ἀποστατέον ἀδένος τῶν χρησίμων διὰ τὰς προφαινομένας δυσχερείας, προσακτέον δὲ τὴν ἕξιν, ἢ πάντα τὰ καλὰ γίνεται θηρᾶλα τοῖς ἀνθρώποις. *Polybius.* *Vide etiam Clem. Alex. Strom. l. 2.* Ubi ad eundem sensum definit pœnitentiam.

[f] Μετάνοια ἀπὸ τῶν νεκρῶν ἔργων. Heb. 6. 1.

to be the true fundamental of the religion, that is, conversion or returning from dead works: for unless repentance be so construed, it is not good sense. And this is therefore highly verified, because repentance is intended to set us into the condition of our first undertaking and articles covenanted with God. And therefore it is *a redemption of the time*, that is, a recovering what we lost, and making it up by our doubled industry. *Remember whence thou art fallen, repent*, that is return, [a] *and do thy first works*, said the spirit to the angel of the church of Ephesus, or else [b] *I will remove thy candlestick, except thou repent.* It is a restitution; If a man be overtaken in a fault, *restore such a one*, that is, put him, where he was. And then, that repentance also implies a doing all good, is certain by the sermon of the Baptist, [c] *bring forth fruits meet for repentance; Do thy first works*, was the sermon of the spirit; *laying aside every weight, and the sin that easily encircles us, let us run with patience the race that is set before us*, so St. Paul taught. And St. Peter gives charge, that when we have escaped the corruptions of the world, and of lusts, besides this, give all diligence to acquire the rosary and conjugation of Christian virtues. And they are proper effects, or rather constituent parts of a holy repentance. [d] *For godly sorrow worketh a repentance* (saith St. Paul) *not to be repented of:* and that ye may know what is signified by repentance, behold the product was, *carefulness, clearing of themselves, indignation, fear, vehement desires, zeal, and revenge*, to which if we add the epithet of holy (for these were the results of a godly sorrow, and the members of a repentance not to be repented of) we are taught, that repentance, besides the purging out the malice of iniquity, is also a sanctification of the whole man, a turning nature into grace, passions into reason, and the flesh into spirit.

[a] Apoc. 2. 5. [b] Gal. 6. 1. [c] Matth. 3. 8. [d] 2 Cor. 7. 10.

To this purpose I reckon those phrases of scripture, calling it [a] *a renewing of our minds, a renewing of the Holy Ghost, a cleansing of our hands, and purifying our hearts*, that is, a becoming holy in our affections, and righteous in our actions, a transformation, or utter change, *a crucifying the flesh with the affections and lusts, a mortified state, a purging all the old leaven, and becoming a new conspersion, a waking out of sleep, and walking honestly as in the day; a being born again, a being born from above, a new life.* [b] And I consider that these preparative actions of repentance, such as are, sorrow and confession of sins, and fasting, and exterior mortifications and severities, are but forerunners of repentance, some of the retinue, and they are of the family, but they no more complete the the duty of repentance, than the harbingers are the whole court, or than the fingers are all the body. *There is more joy in heaven*, said our blessed Saviour, *over one sinner that repenteth, than over ninety-nine just persons, who need no repentance.* There is no man but needs a tear, and a sorrow even for his daily weaknesses, and possibly they are the instrumental expiations of our sudden and frequent and lesser surprises of imperfection; but the just persons *need no repentance*, that is, need no inversion of state, no transformation from condition to condition, but from the less to the more perfect the best man hath. And therefore those are vain persons, who when they owe God a hundred will write fourscore, or a thousand, and will write fifty. It was the saying of an excellent person, [c] "that repentance is the beginning of

[a] Tit. 3. 5. Rom. 12. 2. et 13. Pt. James 4. 8. Gal. 5. 24. Ephes. 5. 14.

[b] ——Scelerum si bene pœnitet,
Eradenda Cupidinis
Pravi sunt elementa; et teneræ nimis
Mentes asperioribus
Formandæ studiis— *Hor. l. 3. od. 24.*

[c] Ἡ δὲ μετάνοια ἀυτὴ φιλοσοφίας ἀρχὴ γίνεται, ἢ τῶν ἀνήκων ἔζγων τε καὶ λόγων φυγὴ ἢ τῆς ἀμεταμελήτου ζωῆς ἡ πρώτη παρασκευή—διὸ ὅτε ωροσδοκίαις τῶν λεγομένων ἀγαθῶν τὸ ὄντως ἀγαθὸν ἀν παρίδη, ὅτε φόβῳ τῶν ἐναντίων τὴν τῦ κακῦ ωεζεξι ἀιρήσεται, ἐσώσα δὲ τῇ γνώμῃ ωρὸς τὰς θείας κανόνας τὸν ἑαυτῦ βίον ἀπευθύνει. *Hierocl. in Pythag.*

philosophy, a flight and renunciation of evil works and words, and the first preparation and entrance into a life, which is never to be repented of. And therefore a penitent is not taken with umbrages and appearances, or quits a real good for an imaginary, or chooses evil for fear of enemies and adverse accidents, but peremptorily conforms his sentence to the divine laws, and submits his whole life in a conformity with them. He that said those excellent words had not been taught the Christian institution, but it was admirable reason and deep philosophy, and most consonant to the reasonableness of virtue, and the proportions and designs of repentance, and no other than the doctrine of Christian philosophy.

And it is considerable since in scripture there is a repentance mentioned, which is impertinent, and ineffectual as to the obtaining pardon, a repentance implied which is to be repented of, and another expressed, which is never to be repented of, and this is described to be a new state of life, a whole conversion and transformation of the man; it follows that whatsoever in any sense can be called repentance, and yet is less than this new life, must be that ineffective repentance: a sorrow is a repentance, and all the acts of dolorous expression are but the same sorrow in other characters, and they are good, when they are parts or instruments of the true repentance: but when they are the whole repentance, that repentance is no better than that of Judas, nor more prosperous than that of Esau. Every sorrow is not a godly sorrow, and that which is, is but instrumental, and in order to repentance. *Godly sorrow worketh repentance,* saith St. Paul, that is, it does its share towards it, as every grace does towards the pardon, as every degree of pardon does toward heaven. By godly sorrow it is probable St. Paul means the same thing, which the school hath since called contrition; a grief proceeding from a holy principle, from our love of God and anger, that we have offended him: and yet this is a great way off from

that repentance, without the performance of which we shall certainly perish; but no contrition alone is remissive of sins, but as it co-operates towards the integrity of our duty. *Cum conversus ingemuerit,* is the prophet's expression. [a] When a man *mourns and turns from all his evil way,* that is a godly sorrow, and that is repentance too; but the tears of a dolorous person, though running over with great effusions, and shed in great bitterness, and expressed in actions of punitive justice, all being but the same sense in louder language, being nothing but the expressions of sorrow, are good only, as they tend further; and if they do, they may by degrees bring us to repentance, and that repentance will bring us to heaven; but of themselves, they may as well make the sea swell beyond its margent, or water and refresh the sun-burnt earth, as move God to mercy and pierce the heavens. But then to the consideration we may add, that a sorrow upon a death-bed after a vicious life is such as cannot easily be understood to be ordinarily so much as the beginning of virtue, or the first instance towards a holy life. For he that till then retained his sins, and now when he is certain, and believes he shall die, or is fearful lest he should, is sorrowful, that he hath sinned, is only sorrowful, because he is like to perish; and and such a sorrow may perfectly consist with as great an affection to sin, as ever the man had in the highest caresses, and invitation of his lust. For even then in certain circumstances he would have refused to have acted his greatest temptation. The boldest and most pungent lust would refuse to be satisfied in the market place, or with a dagger at his heart. And the greatest intemperance would refuse a pleasant meal, if he believed the meat to be mixed with poison; and yet this restraint of appetite is no abatement of the affection, any more than the violent fears, which by be-

[a] Μετανοήσατε καὶ ἐπιστρέψατε. *Act.* 3. 19. Ὡς γὰρ ἔχοντες δίκην τὸ λυπεῖσθαι ἐπὶ τοῖς πεποιημένοις, παύονται τῆς ὀργῆς. *Arist.* 2. *Rhetor.* Ἀγαθοὶ ἀριδάκρυες ἄνδρες. *Hom. Il.* 1. Ὁ μετανοῶν ὑ φόβῳ τῶν ἐναντίων τὴν τοῦ κακοῦ πρᾶξιν αἱρήσεται. *Hierocl.*

ing incumbent upon the death-bed penitent make him grieve for the evil consequences more, than to hate the malice and irregularity. He that did not grieve, till his greatest fear pressed him hard, and damnation trod upon his heels, feels indeed the effects of fear, but can have no present benefit of his sorrow, because it had no natural principle but a violent, unnatural, and intolerable cause, inconsistent with a free, placid, and moral election.

The same also I consider concerning the purpose of a new life, which that any man should judge to be repentance, that duty which restores, is more unreasonable than to think sorrow will do it: for as a man may sorrow, and yet never be restored, (and he may sorrow so much the more because he never shall be restored, as Esau did, as the five foolish virgins did, and as many more do) so he that purposes to lead a new life hath convinced himself, that the duty is undone, and therefore his pardon not granted, nor his condition restored: as a letter is not a word, nor a word an action, as an embryo is not a man, nor the seed the fruit: so is a purpose of obedience, but the element of repentance, the first imaginations of it differing from the grace itself, as a disposition from a habit, or (because itself will best express itself) as the purpose does from the act. [a] For either a holy life is necessary; or it is not necessary. If it be not, why does any man hope to escape the wrath to come by resolving to do an unnecessary thing, or if he does not purpose it, when he pretends he does, that is a mocking of God, and that is a great way from being an instrument of his restitution. But if a holy life be necessary, as it is certain by infinite testimonies of scriptures, it is the *unum necessarium*, the one great necessary, it cannot reasonably be thought, that any

[a] Nam illi qui ex aliis propositis in alia transiliunt, aut ne transiliunt quidem, sed casu quod ante transmittuntur, quomodo habere quicquam certum, manuriúmve possunt, suspensi & vagi? *Seneca. ep.* 23.

thing less than doing it shall serve our turns. That which is only in purpose is not yet done, and yet it is necessary it should be done, because it is necessary we should purpose it. And in this we are sufficiently concluded by that ingeminate expression used by St. Paul, [a] *In Jesus Christ nothing can avail but a new creature. Nothing but faith working by charity, nothing but a keeping the commandments of God.* [b] *And as many as walk according to this rule, peace be on them, and mercy, they are the Israel of God.*

This consideration I intended to oppose against the carnal security of death-bed penitents, who have spent a vicious life, who have therefore mocked themselves, because they meant to mock God, they would reap, what they sowed not. [c] *But be not deceived*, saith the apostle, *he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.* Only this, *let us not be weary of well-doing, for in due season we shall reap if we faint not*; meaning that by a persevering industry, and a long work, and a succession of religious times we must sow to the spirit; a work of such length, that the greatest danger is of fainting and intercision. But he that sows to the spirit, not being weary of well-doing, not fainting in the long process, he, and he only shall reap life everlasting. [d] But a purpose is none of all this. If it comes to act, and be productive of a holy life; then it is useful, and it was like the eve of a holy day, festival in the midst of its abstinence and vigils, it was the beginnings of a repentance. But if it never come to act, it was to no purpose, a mocking of God, an act of direct hypocrisy, a provocation of God, and a deceiving our own selves; you are

[a] Gal. 6. 15. 5, 6. [b] 1 Cor. 7. 12. [c] Gal. 6. 7.
[d] Manatus——
Dices, heu (quoties te in speculo videris alterum)
Quæ mens est hodie, cur eadem non puero fuit?
Vel cur his animis incolumes non redeunt genæ?
Hor. lib. 4. Od. 10.

unhappy, you began not early, or that your earlier days return not together with your good purposes.

And neither can this have any other sentence, though the purpose be made upon our death-bed. For God hath made no covenant with us on our death-bed, distinct from that he made with us in our life and health. And since in our life and present abilities good purposes, and resolutions, and vows (for they are but the same thing in differing degrees) did signify nothing till they came to act, and no man was reconciled to God by good intentions, but by doing the will of God, can we imagine that such purposes can more prevail at the end of a wicked life, than at the beginning? that less piety will serve our turns after fifty or sixty years impiety, than after but five or ten? that a wicked and sinful life should by less pains be expiated, than an unhappy year? for it is not in the state of grace as in other exterior actions of religion or charity, where God will accept the will for the deed, when the external act is inculpably out of our powers, and may also be supplied by the internal; as bendings of the body by the prostration of the soul; alms, by charity; preaching, by praying for conversion. [a] These things are necessary, because they are precepts, and obligatory only in certain circumstances, which may fail, and we be innocent and disobliged. But it is otherwise in the essential parts of our duty, which God hath made the immediate, and next condition of our salvation, such which are never out of our power, but by our own fault. Such are charity, forgiveness, repentance, and faith; such to which we are assisted by God, such which are always put, by God's grace, into our power, there-

[a] Εἰς ποῖον ἔτι χρόνον ἀναβάλη, τὸ τῶν βελτίονων ἀξιῶν σεαυτὸν, ᾧ ἐν μηδενὶ παραβαίνειν τὸν διαιροῦντα λόγον; παρείληφας τὰ θεωρήματα οἷς ἔδει σε συμβάλλειν, ᾧ συμβέβληκας; ποῖον ὂν ἔτι διδάσκαλον προσδοκᾷς; ὢν εἰς ἐκεῖνον ὑπερθῇς τὴν ἐπανόρθωσιν ποιῆσαι τὴν σεαυτοῦ; ἀπ. ἔτι εἰ μειράκιον ἀλλ' ἀνὴρ ἤδη τέλειος. ἂν τοίνυν ἀμελήσεις, ᾧ ῥαθυμήσης, ᾧ ἀεὶ ὑπερθέσεις ἐξ ὑπερθέσεων ποιῇς, προθέσεις ἐκ προθέσεων, ᾧ ἡμέρας ἄλλας ἐπ' ἄλλαις ὁρίζῃς, μεθ' ἃς προσέξεις σεαυτῷ, λήσεις σεαυτὸν ἐ προκόψας, ἀλλ' ἰδιώτης διελεύσεις ᾧ ζῶν ᾧ ἀποθνήσκων. *Epictet.* c. 75.

fore, because God indispensably demands them. In these cases as there is no revelation God will accept the will for the deed, the purpose for the act, so it is unreasonable to expect it; because God did once put it into our powers, and if we put it out, we must not complain of want of fire, which ourselves have quenched, nor complain we cannot see, when we have put our own lights out; and hope God will accept the will for the deed, since we had no will to it, when God put it into our powers. These are but fig-leaves to cover our nakedness, which our sin hath introduced.

For either the reducing such vows and purposes to act is the duty, without which the purpose is ineffectual, or else that practice is but the sign, and testimony of a sincere intention, and that very sincere intention was of itself accepted by God in the first spring. If it was nothing but a sign, then the covenant, which God made with man in Jesus Christ was faith and good meaning, not faith and repentance, and a man is justified as soon as ever he purposes well, before any endeavours are commenced, or any act produced, or habit ratified; and the duties of a holy life are but shadows, and significations of a grace, no part of the covenant, not so much as smoke is of fire, but a mere sign of a person justified as soon as he made his vow; but then also a man may be justified five hundred times in a year, as often as he makes a new vow and confident resolution, which is then done most heartily, when the lust is newly satisfied and the pleasure disappears for the instant, though the purpose disbands upon the next temptation: yea but unless it be a sincere purpose it will do no good, and although we cannot discern it, nor the man himself, yet God knows the heart, and if he sees it would have been reduced to act, then he accepts it, and this is the hopes of a dying man. But faint they are and dying, as the man himself.

For it is impossible for us to know, but that what a man intends (as himself thinks) heartily, is sincerely meant, and if that may be insincere, and is to be judged only by a never following event (in case the man dies) it cannot become to any man the ground of hope, nay even to those persons, who do mean sincerely it is still an instrument of distrust and fears infinite, since his own sincere meaning hath nothing in the nature of the thing, no distinct formality, no principle, no sign to distinguish it from the unsincere vows of sorrowful, but not truly penitent persons. 2. A purpose acted and not acted differ not in the principle, but in the effect, which is extrinsical and accidental to the purpose, and each might be without the other: a man might live holily, though he had not made that vow, and when he hath made the vow he may fail of living holily. [a] And as we should think it hard measure to have a damnation increased upon us for those sins, which we would have committed if we had lived: so it cannot be reasonable to built our hopes of heaven upon an imaginary piety, which we never did, and if we had lived, God knows, whether we would or not. 3. *God takes away the godly lest malice should corrupt their understandings*, and *for the elect's sake those days are shortened, which if they should continue, no flesh should escape*,[b] but now shall all that be laid upon their score, which if God had not so prevented by their death, God knows they would have done? And God deals with *the wicked in a proportionable manner*, to the contrary *purpose, he shortens their days, and takes away the possibilities, and opportunities*, when the time of repentance is past,

[a] Et quis tandem est nostrum qui quod ad sese attinet æquum censeat quenquam pœnas dare ob eam rem quod arguatur male facere voluisse? Nemo opinor—Sed si honorem non æquum est haberi ob eam rem quod bene facere voluisse quis dicit, neq; fecit tamen, Rhodiensibus tale erit, non quod male fecerunt, sed quia voluisse dicuntur facere. *Orat. M. Catonis pro Rhodiens. apud A. Gellium. l. 7. c. 3.*

[b] Nunquam crescit ex postfacto præteritiastimatio. *D. de reg. Jur.*

[a] *because he will not do violence to their wills, and this lest they should return, and be converted, and I should heal them;* so that it is evident, some persons are by some acts of God after a vicious life and the frequent rejection of the divine grace at last *prevented from mercy, who without such courses,* and in contrary circumstances might possibly *do acts of repentance, and return, and then God* would *heal them.* 4. Let their purposes and vows be never so sincere in the principle, yet since a man who is in the state of grace may again fail of it, and forget he was purged from his old sins (and every dying sinner did so, if ever he was washed in the laver of regeneration, and sanctified in his spirit) then much more may such a sincere purpose fail, and then it would be known to what distance of time or state from his purpose, will God give his final sentence?. Whether will he quit him, because in the first stage he will correspond with his intention, and act his purposes; or condemn him, because in his second stage he would prevaricate? And when a man does fail, it is not because his first principle was not good; for the Holy Spirit, which is certainly the best principle of spiritual actions, may be extinguished in a man, and a sincere, or hearty purpose may be lost, or it may again be recovered, and be lost again; so that it is as unreasonable, as it is unrevealed, that a sincere purpose on a deathbed shall obtain pardon, or pass for a new state of life. Few men are at those instants, and in such pressures, hypocritical and vain; and yet to perform such purposes is a new work and a labour; it comes in upon a new stock differing from that principle, and will meet with temptations, difficulties and impediments; and an honest heart is not sure to remain so, but my split upon a rock of a violent invitation. A promise is made to be faithful or unfaithful *ex post facto* by the event, but it was sincere or unsincere in

[a] Mat. 13. 15. ex Isa. 6. 9. Mark 4. 12. Luke 8. 10. John 12. 40. Act. 28. 29. Rom. 11. 8.

the principle, only if the person promising did, or did not respectively at that time mean what is said. A sincere promise many times is not truly performed.

Concerning all the other acts, which it is to be supposed a dying person can do, I have only this consideration; if they can make up a new creature, become a new state, be in any sense a holy life, a keeping the commandments of God, a following of peace and holiness, a becoming holy in all conversation, if they can arrive to the lowest sense of that excellent condition Christ intended to all his disciples, when he made *keeping the commandments* to be the condition of *entering into life*, and not *crying Lord, Lord, but doing the will of God:* if he that hath served the lusts of the flesh, and taken pay under all God's enemies, during a long and malicious life, can for any thing a dying person can do, be said in any sense to have lived holily, then his hopes are fairly built; if not, they rely upon a sand; and the storm of death, and the divine displeasure will beat too violently upon them. There are no suppletories of the evangelical covenant; *if we walk according to the rule*, then *shall peace and righteousness kiss each other;* if we have sinned and prevaricated the rule, repentance must bring us into the ways of righteousness, and then we must go on upon the old stock; but the *deeds of the flesh must be mortified*, and *Christ must dwell in us*, and *the spirit must reign in us*, and virtue must be habitual, and the habits must be confirmed, and this as we do by the spirit of Christ, so it is hallowed and accepted by the grace of God, and we, put into a condition of favor, and redeemed from sin, and reconciled to God. [a] But this will not be put off with single acts, nor divided parts, nor newly commenced purposes, nor fruitless sorrow; it is a great folly to venture eternity upon dreams; so that now let me

[a] Audies pleros q; dicentes; à quinquagesimo in otium secedem; sexagesimus annus ab officiis me dimittet. Et quem tandem longioris vitæ prædem accipis? *Senec.*

represent the condition of a dying person after a vicious life.

1. He that considers the frailty of human bodies, their incidencies and aptness to sickness, casualties, death, sudden or expected, the condition of several diseases, that some are of too quick a sense, and are intolerable, some are dull, stupid, and lethargical: then adds the prodigious judgments which fall upon many sinners in the act of sin, and are marks of our dangers and God's essential justice and severity; [a] and that security, which possesses such persons, whose lives are vicious; and habitual carelessness, and groundless confidence, or an absolute inconsideration, which is generally the condition, and constitution of such minds; every one whereof is likely enough to confound a persevering sinner in miseries eternal, will soon apprehend the danger of a delayed repentance to be infinite, and unmeasurable.

2. But suppose such a person having escaped the antecedent circumstances of the danger, is set fairly upon his death-bed with the just apprehension of his sins about him and his addresses to repentance; consider then the strength of his lusts, that the sins he is to mortify are inveterate, habitual, and confirmed, having had the growth and stability of a whole life; that the liberty of his will is impaired (the scripture saying, of such persons, [b] *whose eyes are full of lust and that cannot cease from sin;* and that *his servants they are whom they obey,* that they are slaves to sin, and so not *sui juris,* not at their own dispose) that his understanding is blended, his appetite is mutinous, and of a long time used to rebel, and prevail; that all the inferior faculties are in disorder: that he wants the helps of grace, proportionable to his necessities, (for the longer he hath continued in sin,

[a] Παρήνει δ' ἐν τοῖς συνοῦσι μὴ ἀναβάλλεσθαι τὸ ἀγαθὸν ὑπὲρ τὰς πολλὰς ποιεῖν προθεσμίας ἀριζομένους ἑορτὰς ἢ, παννύχους ὡς ἀπ' ἐκείνων ἀρξομένους τοῦ μὴ ψεύσασθαι, ἢ τοῦτο δίκαιον ποιήσειν, *Luci. Nigr.*

[b] 2 Pet. 2. 14.

the weaker the grace of God is in him; so that in effect, at that time the more need he hath, the less he shall receive, it being God's rule to *give to him that hath, and from him that hath not to take even what he hath)* then add the innumerable parts and great burdens of repentance, that it is, not a sorrow, nor a purpose, because both these suppose that to be undone, which is the only necessary support of all our hopes in Christ when it is done; the innumerable difficult cases of conscience that may then occur, particularly in the point of restitution, ([a] which among many other necessary parts of repentance is indispensably required of all persons, that are able, and in every degree in which they are able) the many temptations of the devil, the strength of passions, the impotency of the flesh, the illusions of the spirit of darkness, the tremblings of the heart, the incogitancy of the mind, the implication and intanglings of ten thousand thoughts and the impertinencies of a disturbed fancy, and the great hindrances of a sick body[b], and a sad and weary[c] spirit; all these represent a death-bed to be but an ill station for a penitent; if the person be suddenly snatched away, he is not left so much as to dispute; if he be permitted to languish in his sickness, he is either stupid, and apprehends nothing, or else miserable, and hath reason to apprehend too much. [c] However, all these difficulties are to be passed and overcome before the man be put into a saveable condition. From this consideration (though perhaps it may infer more) yet we cannot but conclude this difficulty to be as great as the former danger, that is vast, and ponderous, and insupportable.

3. Suppose the clinick or death-bed penitent to be

[a] Ἐπειδάν τις ἐγγὺς ᾖ τοῦ οἴεσθαι τελευτήσειν εἰσέρχεται αὐτῷ φόβος, καὶ φροντὶς, περὶ ὧν ἐν τῷ πρόσθεν οὐκ εἰσήει. *Plato de repub.*

[b] Nequit sanè fieri ut homo intelligat aut cognoscat quicquam ex cognitione creatoris, si adversâ valetudine contabescat. *Maimon. Can. Eth. c. 4.*

[c] Ante senectutem curandum est ut homo bene vivat, in senectute autem ut bene moriatur. *Seneca.*

as forward in these employments, and as successful in the mastering many of the objections as reasonably can be thought, yet it is considerable, that there is a repentance, which is to be repented of, and that is, a repentance, which is not productive of fruits of amendment of life, that there is a period set down by God in his judgment, and that many who have been profane as Esau was, are reduced into the condition of Esau, and *there is no place left for their repentance though they seek it carefully with tears:* that they, who have long refused to hear God calling them to repentance, God will refuse to hear them calling for grace and mercy; that he will laugh at some men, when their calamity comes; that the five foolish virgins addressed themselves at the noise of the bridegrooms coming, and begged oil, and went out to buy oil, and yet for want of some more time, and an early diligence came too late, and were shut out for ever; that it is no where revealed that such late endeavours, and imperfect practises shall be accepted; that God hath made but one covenant with us in Jesus Christ, which is faith and repentance consigned in baptism; and the signification of them and the purpose of Christ is, that we should *henceforth no more serve sin,* but mortify and kill him perpetually, and destroy his kingdom, and extinguish as much as in us lies his very title; [a] that we should *live holily,*

[a] O si compunctas humana superbia mentes
Ante obitum mutare, nec expectare suprema
Fata velit———
Pœnitet ambiguè quem serò pœnitet, ergo
Præsent is spatium nobis dum creditur ævi,
Dum patulam cunctis Christi clementia sese
Præbet, præteritæ plangamus crimina vitæ,
Dum licet, & sano ingenioque animoque valemus.

Alcimus Avit.

Bis jam pene tibi consul trigesimus instat,
Et numerat paucos vix tua vita dies.

Mart. l. 1. ep. 16.

Vide S. Ambros. l. 2. de pœnit. c. 1. & 11. S. Aug. in l. homil. hom. 41. S. Basil. orâ 4. S. Bernard. in parvis serm. ser. 38.

justly, and soberly in this present world, in all holy conversation and godliness; and that either we must be continued or reduced to this state of holy living, and habitual sanctity, or we have no title to the promises; that every degree of recession from the state of grace Christ first put us in, is a recession from our hopes, and an insecuring our condition; and we add to our confidence only as our obedience is restored; all this is but a sad story to a dying person, who sold himself to word wickedness in an habitual iniquity, and aversation from the conditions of the holy covenant, in which he was sanctified.

And certainly it is unreasonable to plant all our hopes of heaven upon a doctrine that is destructive of all piety, which supposes us in such a condition, that God hath been offended at us all our life long, and yet that we can never return our duties to him, unless he will unravel the purposes of his predestination, or call back time again and begin a new computation of years for us; for if he did, it would be still as uncertain. For what hope is there to that man, who hath fulfilled all iniquity, and hath not fulfilled righteousness? Can a man live to the devil and die to God? sow to the flesh, and reap to the spirit? hope God will in mercy reward him, who hath served his enemy? sure it is; the doctrine of the avail of a deathbed repentance cannot be reconciled with God's purposes and intentions to have us live a good life, for it would reconcile us to the hopes of heaven for a few thoughts or words or single actions, when our life is done. It takes away the benefit of many graces, and the use of more, and the necessity of all.

For let it be seriously weighed. To what purpose is the variety of God's grace? What use is there of preventing, restraining, concomitant, subsequent, and persevering grace, unless it be in order to a religious conversation? And by deferring repentance to the last we despoil our souls, and rob the Holy Ghost of the glory of many rays, and holy influencies, with

which the church is watered and refreshed, that it may grow from grace to grace, till it be consummate in glory. It takes away the very being of chastity, and temperance, no such virtues according to this doctrine need to be named among Christians. For the dying person is not in capacity to exercise these, and then either they are troublesome, without which we may do well enough, or else the condition of the unchaste and intemperate clinick is sad and deplorable. For how can he eject those devils of lust and drunkenness and gluttony, from whom the disease hath taken all powers of election and variety of choice, unless it be possible to root out long contracted habits in a moment, or acquire the habits of chastity, sobriety and temperance, those self-denying and laborious graces, without doing a single act of the respective virtues in order to obtaining of habits? unless it be so, that God will infuse habits unto us more immediately than he creates our reasonable souls; in an instant, and without the co-operation of the suscipient, without *the working out our salvation with fear*, and *without giving all diligence*, and *running with patience*, and *resisting unto blood*, and *striving to the last*, and *enduring unto the end* in a long fight, and a long race? If God infuses such habits, why have we laws given us, and are commanded to work, and to do our duty with such a succession and lasting diligence, as if the habits were to be acquired, to which indeed God promises, and ministers his aids, still leaving us the persons obliged to the law, and the labour, as we are capable of the reward? I need not instance any more. But this doctrine of a death-bed repentance is inconsistent with the duties of mortification, with all the vindictive and punitive parts of repentance in exterior instances; with the precepts of waiting, and watchfulness, and preparation, and standing in a readiness against the *the coming of the bridegroom*; with *the patience of well-doing*, with exemplary living, with the imitation of the life of Christ, and con-

formities to his passion, with the kingdom, and dominion and growth of grace. And lastly it goes about to defeat one of God's great purposes, [a]for God therefore concealed the time of our death, that we might always stand upon our guard. The holy Jesus told us so; [b]*Watch, for ye know not what hour the Lord will come;* but this makes men seem more crafty in their late begun piety, than God was provident and mysterious in concealing the time of our dissolution.

And now if it be demanded, How long time must our repentance, and holy living take up? what is the last period of commencement of our piety, after which it will be unaccepted or ineffectual? will a month or a year, or three years, or seven suffice? For since every man fails of his first condition, and makes violent recessions from the state of his redemption, and his baptismal grace, how long may he lie in that state of recession with hopes of salvation? To this I answer, [c]He cannot lie in sin a moment without hazarding his eternity, every instant is a danger, and all the parts of its duration do increase it, and there is no answer to be given antecedently, and by way of rule, but all the hopes of our restitution depends upon the event. It it just as if we should ask, how long will it be before an infant comes to the perfect use of reason, or before a fool will become wise, or an ignorant person become excellently learned? The answer to such questions must be given according to the capacity of the man, to the industry of his person, to his opportunities or hindrances, to his life and health, and to God's blessing upon him. Only this;

[a] Prudens futuri temporis exitum
Caliginosa nocte premit Deus.
Horat.

[b] Vita dota est utenda, data est sine fœnore nobis Mutua, nec certa persoluenda die. Quæris quod sit longissimum vitæ spatium? Usque ad sapientiam pervenire. Qui ad illam pervenit, attingit non longissimum finem, sed maximum. *Senec. ep.* 94.

[c] Malè vivunt qui semper vivere incipiunt. Non potest stare paratus ad mortem, qui modò incipit vivere. Quidam vivere tunc incipiunt cum desinendum est; quidam antè vivere desierunt quàm inciperent. *Senec. ep.* 23.

every day of deferring it, lessens our hopes and increases the difficulty; and when this increasing, divisible difficulty comes to the last period of impossibility, God only knows, because he measures the thoughts of man, and comprehends his powers in a span, and himself only can tell how he will correspond in those assistances, without which we can never be restored. Agree with thy adversity quickly, while thou art in the way: Quickly. * And therefore scripture sets down no other time than to-day, while it is yet called to-day. But because it will every day be called to day, we must remember, that our duty is such as requires a time, a duration, it is a course, *a race, that is set before us,* a duty requiring patience, and longanimity, a perseverance, and great care and diligence, *that we faint not.* And supposing we could gather probably by circumstances, when the last period of our hopes begins, yet he that stands out as long as he can, gives probation, that he came not in of good will or choice, that he loves not the present service, that his body is present, but his heart is estranged from the yoke of his present employment; and then all that he can do is odious to God, being a sacrifice without a heart, an offertory of shells and

* Hic est locus solvendi æris alieni. *Seneca.* Mortem venientem nemo hilaris excipit, nisi qui se ad eam diu composuerat. *Idem ep.* 30.

— Qui peccatum moriens dimittere, & ipsa
In serum tempus differt admissa fateri,
Non tam dimittit, quàm dimittatur ab illis.
Alcim. Avitus.

Non potest stare paratus ad mortem qui domò incipit vivere. Id agendum est ut satis vixerimus. Quidam vivere tunc incipiunt cum desinendum est, si hoc judicas mirum, adjiciam quod magis admireris. Quidam ante vivere desierunt quàm inciperent. *Seneca ep.* 23.

Cras te victurum, cras dicis, Posthume, semper;
Dic mihi cras istud, Posthume, quando venit.
Cras vives? hodie jam vivere, Posthume, serum est:
Ille sapit, quisquis, Posthume, vixit heri.
Martial. 5. ep. 59. & lib. ep. 90.

Non bene distuleris videas quæ posse negari,
Et solum hoc dubites quod fuit esse tuum.
Non est; crede mihi, sapientis dicere, Vivam.
Sera nimis vita est crastina, vive hodie.
l. 1 ep. 16.

husks, while the Devil and the man's lusts have devoured the kernels.

So that this question is not to be asked beforehand, but after a man hath done much of the work, and in some sense lived holily, then he may enquire into his condition, whether if he persevere in that, he may hope for the mercies of Jesus; but he that enquires beforehand, as commonly he means ill, so he can be answered by none but God, because the satisfaction of such a vain question depends upon future contingencies, and accidents depending upon God's secret pleasure and predestination. He that repents but to day, repents late enough, that he put it off from yesterday. It may be that some may begin to day, and find mercy, and to another person it may be too late, but no man is safe or wise that puts it off till tomorrow. And that it may appear how necessary it is to begin early, and that the work is of difficulty and continuance, and that time still increases the objections, it is certain that all the time that is lost, must be redeemed by something in the sequel equivalent, or in some degree commensurate to the duties omitted and the time mispent, to something that God hath declared he will accept instead of it: the intention of the following actions, and the frequent repetition must make up the defect in the extention, and co-existence with a longer time. It was an act of an heroical repentance, and great detestation of the crime, which Thomas Cantipratanus relates of a young gentleman condemned to die for robberies, who endeavouring to testify his repentance, and as far as was then permitted him, to expiate the crime, begged of the judge that tormentors might be appointed him, that he might be long a dying, and be cut in small pieces, that the severity of the execution might be proportionable to the immensity of his sorrow, and greatness of the iniquity: such great acts do facilitate our pardon, and hasten the restitution, and in a few days comprise the elapsed duty of many months; but to rely upon

such acts is the last remedy, and like unlikely physic to a despairing person, if it does well, it is well, if it happen otherwise, he must thank himself, it is but what in reason he could expect. The Romans sacrificed a dog to Mana Geneta, and prayed [a] *Nequis domi natorum bonus fiat*; that none of their domestics might be good; that is, that they might not die (saith Plutarch) because dead people are called good. But if they be so only when they die, [b] they will hardly find the reward of goodness in the reckonings of eternity, when to kill and to make good is all one, (as Aristotle observed it to be in the Spartan covenant with the Tegeatæ, and as it is in the case of penitents never mending their lives till their lives be done) that goodness is fatal and the prologue of an eternal death.

I conclude this point with the words of St. Paul, God will render to every man according to his deeds, To them [c] *who by patient continuance in well doing* seek for glory and honour and immortality, (to them) eternal life. But to them, *that are contentious, and do not obey the truth, but obey unrighteousness,* (to them) *indignation and wrath, tribulation and anguish upon every soul of man that doth evil.*

Having now discoursed of repentance upon distinct principles, I shall not need to consider upon those particulars which are usually reckoned parts or instances of repentance, such as are contrition, confession, and satisfaction. Repentance is the fulfilling all righteousness, and includes in it, whatsoever matter of Christian duty, and is expressly commanded; such as is contrition or godly sorrow, and confession to God, both which are declared in scripture to be in order to pardon, and purgation of our sins. [a] *A contrite and a broken heart, O God, thou*

[a] Τελευτῶντες χρησοὶ. Ρωμαικα. κεφ. νβ.

[b] μηδένα χρηστὸν ποιεῖν, *i. e.* ἀποκλινύναι. *Plutar. ibid. ex Aristotele.*

[c] Rom. 2. 7. 8.

[d] Τὰς μὲν γὰρ ἀγνωμόνας ἢ ἀντιλέγοντας μᾶλλον κολάζομεν περὶ δὲ τὰς ὁμολογοῦντας δικαίως κολάζισθαι θυμώμεθα. *Arist. Rhet.* 2.

wilt not despise; and, if we confess our sins, God is just and righteous to forgive us our sins, and to cleanse us from all iniquity. To which add concerning satisfaction, that it is a judging and punishing of ourselves; that it also is an instrument of repentance and a fruit of godly sorrow, and of good advantage for obtaining mercy of God. For *indignation and revenge* are reckoned by St. Paul effects of *a godly sorrow*, and the blessing, which encourages its practice, is instanced by the same saint *when we are judged we are chastened of the Lord*, but *if we would judge ourselves we should not be judged:* Where he expounds *judged* by *chastened*; if we were severer to ourselves, God would be gentle and remiss. And there are only these two cautions to be annexed, and then the direction is sufficient. 1. That when promise of pardon is annexed to any of these or another grace, or any good action, it is not to be understood, as if also it were effectual, either to the abolition or pardon of sins, but the promise is made to it as to a member of the whole body of piety. In the coadunation, and conjunction of parts the title is firm, but not at all in distinction and separation. For it is certain if we fail in one, we are guilty of all, and therefore cannot be repaired by any one grace, or one action, or one habit. And therefore [a] *charity hides a multitude of sins* with men and God too; *alms deliver from death*; *humility pierceth the clouds and will not depart before its answer* be gracious; and *hope purifieth, and makes not ashamed*; and patience and faith, and piety to parents, and prayer, and the eight beatitudes have promises of [b] *this life, and of that which is to come respectively*, and yet nothing will obtain these promises, but the harmony and uniting of these graces in a holy and habitual confederation. And when we consider the promise as singularly relating to that one grace, it is to be understood comparatively;

[a] 2 Cor. 7. 10. [b] 1 Cor. 11. 31.

that is, such persons are happy if compared with those, who have contrary dispositions. For such a capacity does its portion of the work towards complete felicity, from which the contrary quality does estrange and disentitle us. 2. The special and minute actions and instances of these three preparatives of repentance are not under any command in the particulars, but are to be disposed of by Christian prudence in order to those ends, to which they are most aptly instrumental and designed; such as are fasting, and corporal severities in satisfaction or the punitive parts of repentance, they are either vindictive of what is past, and so are proper acts or effects of contrition and godly sorrow; or else they relate to the present and future estate, and are intended for correction or amendation, and so are of good use as they are medicinal, and in that proportion not to be omitted; and so is confession to a spiritual person, an excellent instrument of discipline, a bridle of intemperate passions, an opportunity of restitution; [a] *Ye which are spiritual restore such a person overtaken in a fault* (saith the apostle) it is the application of a remedy, the consulting with a guide, and the best security to a weak, or a lapsed, or an ignorant person; in all which cases he is unfit to judge his own questions, and in these he is also committed to the care, and conduct of another. But these special instances of repentance are capable of suppletories, and are like the corporal works of mercy, necessary only in time and place, and in accidental obligations. He that relieves the poor, or visits the sick, choosing it for the instance of his charity, though he do not redeem captives, is charitable, and hath done his alms. And he that cures his sin by any instruments, by external, or interior and spiritual remedies, is penitent, though his diet be not ascetic, and afflictive, or his lodging hard, or his sorrow bursting out into tears, or his expres-

[a] Gal. 6. 1.

sions passionate and dolorous. I only add this,[a] that acts of public repentance must be by using the instruments of the church, such as she hath appointed; of private such as by experience, or by reason, or by the counsel we can get, we shall learn to be most effective of our penitential purposes. And yet it is a great argument, that the exterior expressions of corporal severities are of good benefit, because in all ages wise men, and severe penitents, have chosen them for their instruments.

The Prayer.

O Eternal God, who were pleased in mercy to look upon us, when we were in our blood; to reconcile us, when we were enemies; to forgive us in the midst of our provocations of thy infinite and eternal Majesty, finding out a remedy for us, which mankind could never ask; even making an atonement for us by the death of thy Son, sanctifying us by the blood of the everlasting covenant, and thy all-hallowing and divinest spirit; let thy graces so perpetually assist and encourage my endeavours, conduct my will, and fortify my intentions, that I may persevere in that holy condition, which thou hast put me in by the grace of the covenant, and the mercies of the holy Jesu. Oh let me never fall into those sins, and retire to that vain conversation, from which the eternal and merciful Saviour of the world hath redeemed me; but let me grow in grace, adding virtue to virtue, reducing my purposes to act, and increasing my acts till they grow into habits, and my habits till they be confirmed, and still confirming them till they be consummate in a blessed and holy perseverance. Let thy preventing grace dash all temptations in their approach; let thy concomitant grace enable me to resist them in the assault, and overcome them in the fight,

[a] Vide disc. of Mortification, part 1. Et disc. of fasting, part 2.

that my hopes be never discomposed, nor my faith weakened, nor any confidence made remiss, or my title and proportion in the covenant be lessened; or if thou permittest me at any time to fall (which holy Jesu avert for thy mercy and compassion sake) yet let me not sleep in sin, but recal me instantly by the clamours of a nice and tender conscience, and the quickening sermons of the spirit, that I may never pass from sin to sin, from one degree to another, lest sin should get the dominion over me, lest thou be angry with me, and reject me from the covenant, and I perish. Purify me from all uncleanness, sanctify my spirit, that I may be holy as thou art, and let me never provoke thy jealousy, nor presume upon thy goodness, nor distrust thy mercies, nor defer my repentance, nor rely upon vain confidences; but that I may by a constant, sedulous, and timely endeavour make my calling and election sure, living to thee, and dying to thee, that having sowed to the spirit, I may from thy mercies reap in the spirit, bliss and eternal sanctity, and everlasting life, through Jesus Christ our Saviour, our hope, and our mighty and ever glorious Redeemer. Amen.

Ad. SECT. XII.

Upon Christ's Sermon on the Mount, and of the eight Beatitudes.

THE Holy Jesus being entered upon his prophetical office in the first solemn sermon gave testimony, that he was not only an interpreter of laws then in being, but also a lawgiver, and an angel of the new and everlasting covenant, which because God meant to establish with mankind by the mediation of his Son, by his Son also he now began to publish the conditions of it; and that the publication of the christian law

might retain some proportion at least, and analogy of circumstance with the promulgation of the law of Moses, Christ went up into a mountain, and from thence gave the oracle. And here he taught all the disciples; for what he was now to speak was to become a law, and part of the condition, on which he established the covenant, and founded our hopes of heaven. Our excellent and gracious lawgiver knowing, that the great argument in all practical disciplines is the proposal of the end, which is their crown and their reward, begins his sermon, as David began his most divine collection of hymns, with blessedness. And having enumerated eight duties, which are the rule of the spirits of Christians, he begins every duty with a beatitude, and concludes it with a reward, to manifest the reasonableness, and to invite and determine our choice to such graces, which are circumscribed with felicities, which have blessedness in present possession, and glory in the consequence, which in the midst of the most passive and afflictive of them tells us, that we are blessed, which is indeed a felicity, as a hope is good, or as a rich heir is rich, who in the midst of his discipline, and the severity of tutors and governors knows he is designed, and certain of a great inheritance.

The eight beatitudes, which are the duty of a christian, and the rule of our spirit, and the special discipline of Christ, seem like so many padoxes, and impossibilities reduced to reason, and are indeed virtues made excellent by rewards, by the sublimity of grace, and the mercies of God, hallowing and crowning those habits, which are despised by the world, and are esteemed the conditions of lower, and less considerable people. But God sees not as man sees, and his rules of estimate and judgment are not borrowed from the exterior splendour, which is apt to seduce children, and cousen fools, and please the appetites of sense and abused fancy; but they are such as he makes himself; excellencies which by

abstractions and separation from things below, land us upon celestial appetites. And they are states of suffering, rather than states of life; for the great employment of a christian, being to bear the cross, Christ laid the pedestal so low, that the rewards were like rich mines interred in the deeps, and inaccessible retirements, and did choose to build our felicities upon the torrents and violences of affliction and sorrow. Without these graces we cannot get heaven, and without sorrow and sad accidents, we cannot exercise graces. (Such are)

1. *Blessed are the poor in spirit, for theirs is the kingdom of heaven.* [a] Poverty of spirit is in respect of secular affluence and abundance, or in respect of great opinion and high thoughts, either of which have divers acts and offices. That the first is one of the meanings of this text is certain, because St. Luke repeating this beatitude, delivers it plainly, [b] *Blessed are the poor*, and to it he opposes riches. And our Blessed Saviour speaks so suspiciously of riches and rich men, that he represents the condition to be full of danger and temptation: and St. James [c] calls it full of sin, describing rich men to be oppressors, litigious, proud, spiteful, and contentious; which saying, like all others of that nature, are to be understood in common, and most frequent accidents, not regularly, but very improbable to be otherwise. For if we consider our vocation, St. Paul informs us, [d] *That not many mighty, not many noble are called, but God hath chosen the poor of this world rich in faith;* and how hard it is for a rich man to enter into heaven, our great master taught us, by saying it is more easy for a camel to pass through a needle's eye. [e] And the reason is, because of the infinite tentation which riches minister

[a] πτωχοὶ ψυχῇ, πτωχοὶ ταπεινώσεως.
[b] Luk. 6. 20. [c] Jam. 2. 5. [d] 1 Cor. 1. 26.
[e] Nulli fortunæ minùs bene quàm optimæ creditur. Alia felicitate ad tuendam felicitatem est opus. *Senec.* 7.
ὄφελες ὦ τυφλὲ πλοῦτε μήτ' ἐν γῇ, μήτ' ἐν θαλάττῃ, μήτ' ἐν ἠπείρῳ φαίνειν ἀλλὰ τάρταρόν τε νέμειν, ἡ ἀχέροντα. διὰ σὲ γὰρ πάντα ἐν ἀνθρώποις κακά. *Tymocr. Lyr.*

to our spirits, it being such an opportunity of vices, that nothing remains to countermand the act, but a strong, resolute, unaltered, and habitual purpose, and pure love of virtue; riches in the meantime offering to us occasions of lust, fuel for revenge, instruments of pride, entertainment of our desires, engaging them in low worldly, and sottish appetites; inviting us to shew our power in oppression, our greatness in vanities, our wealth in prodigal expences, and to answer the importunity of our lusts, not by a denial, but by a correspondence, and satisfaction till they become our mistresses, imperious, arrogant, tyrannical and vain. But poverty is the sister of a good mind, it ministers aid to wisdom, industry to our spirit, severity to our thoughts, soberness to counsels, modesty to our desires; it restrains extravagancy, and dissolution of appetites; the next thing above our present condition, which is commonly the object of our wishes, being temperate and little, proportionable enough to nature, not wandering beyond the limits of necessity, or a moderate conveniency, or at furthest but to a freer refreshment, and recreation.[a] And the cares of poverty are single, and mean, rather a fit employment to correct our levities, than a business to impede our better thoughts; since a little thing supplies the needs of nature, and the earth and the fountain with little trouble minister food to us;

> Vel nos in mare proximum
> Gemmas, et lapides, aurum et inutile
> Summi materiam mali mittamus, *Hor. lib. 3. od. 24.*

Ὁ δὲ πλοῦτος ἡμᾶς καθάπερ ἰατρὸς κακὸς τυφλὸς βλέποντας παραλαβὼν πάντας ποιεῖ. *Antiphanes.*

> Δῆλος Ἐπίκτητος γενόμην ἢ σώματι πηρὸς
> Καὶ πενιὴν ἴρος, ἢ φίλος ἀθανάτοις.

Γλακτοφάγων, ἀβίωντε, δικαιοτάτων ἀνθρώπων, dixit Homerus de Mysis et Hippemolgis, l. 13. Il. Justissimos et longævos dixit qui vescebantur lacte et cibo modesto.

[a] Satis est fluviusque Ceresque. *Lucan.*

> Ἐπεὶ τί δεῖ βροτοῖσι πλὴν διοῖν μόνοιν,
> Δημητρὸς ἀκτῆς πώματος θ' ὑδρηχόου
> Ἄτερ πάσχειν καὶ πιφύσκ' ἡμᾶς τρέφειν; *Eurip.*

and God's common providence and daily dispensation, eases the cares and makes them portable. But the cares and businesses of rich men are violences to our whole man, they are loads of memory, business for the understanding, work for two or three arts and sciences, employment for many servants to assist in; increase the appetite and heighten the thirst, and by making their dropsy bigger, and their capacities large, they destroy all those opportunities and possibilities of charity, in which only riches can be useful.

But it is not a mere poverty of possession which entitles us to the blessing, but a poverty of spirit; that is, a contentedness in every state, an aptness to renounce all, when we are obliged in duty; a refusing to continue a possession, when we for it must quit a virtue or noble action, a divorce of our affections from those guilded vanities, a generous contempt of the world, and at no hand heaping riches, either with injustice or with avarice, either with wrong or impotency, of action or affection. Not like Laberius described by the poet,[a] who thought nothing so criminal as poverty, and every spending of a sesterce was the loss of a moral virtue, and every gaining of a talent was an action glorious and heroical. But poverty of spirit accounts riches to be the servants of God, first, and then of ourselves, being sent by God, and to return, when he please, and all the while they are with us, to do his business. It is a looking upon riches and things of the earth, as they do who look upon it from heaven, to whom it appears little and unprofitable. And because the residence of this blessed poverty is in the mind, it follows, that it be here understood, that all that exinanition and renunciation, abjection and humility of mind, which depauperates the spirit, making it

[a] ——Quòad vixit, credidit ingens
Pauperiem vitium, et cavit nil acrius, ut si
Forte minus locuples uno quadrante periret
Ipse videretur nequior sibi——

Horat.

less worldly, and more spiritual, is the duty here enjoined. For if a man throws away his gold, as did Crates the Theban, or the proud philosopher Diogenes, and yet leave a spirit high, airy, fantastical, and vain, pleasing himself, and with complacency reflecting upon his own act, his poverty is but a circumstance of pride, and the opportunity of an imaginary, and a secular greatness. Ananias and Saphira renounced the world by selling their possessions, but because they were not poor in spirit, but still retained the affections to the world, therefore they kept back part of the price, and lost their hopes. [a] The church of Laodicea was possessed with a spirit of pride, and flattered themselves in imaginary riches, they were not poor in spirit, but they were poor in possession and condition: These wanted humility, the other wanted a generous contempt of worldly things, and both were destitute of this grace.

The acts of this grace are: 1. To cast off all inordinate affection to [b] riches. 2. In heart and spirit, that is, preparation of mind, to quit the possession of all riches, and actually so to do, when God requires it, that is, when the retaining riches loses a virtue. 3. [c] To be well pleased with the whole economy of God, his providence, and dispensation of all things, being contented in all estates. 4. To employ that wealth God hath given us in actions of justice and religion. 5. To be thankful to God in all temporal losses. 6. Not to distrust God, or to be solicitous and fearful of want in the future. 7. To put off the spirit of vanity, pride, and fantastic complacency in ourselves, think-

[a] Apoc. 3. 17.

[b] Ἐγὼ ὅτ' Ἀμαλθείης βυλοίμην κέρας ὅτ' ἔτεα πεντήκοντα ἑκατὸν ταχτήσω βασιλεῦσαι. *Anac.*

[c] Non possidentem multa vocaveris
Rectè beatum: rectiùs occupat
Nomen beati, qui Deorum
Muneribus sapienter uti,
Duramque callet pauperiem pati,
Priusque letho flagitium timet, &c.

Hor. lib. 4. od. 9.

ing lowly or meanly of whatsoever we are, or do. 8. To prefer others before ourselves, doing honour, and prelation to them, and either contentedly receiving affronts done to us, or modestly undervaluing ourselves. 9. Not to praise ourselves, but when God's glory, and the edification of our neighbour is concerned in it, nor willingly to hear others praise us. 10. To despoil ourselves of all interior propriety, denying our own will in all instances of subordination to our superiors, and our own judgement in matters of difficulty, and question, permitting ourselves and our affairs to the advice of wiser men, and the decision of those who are trusted with the cure of our souls. 11. Emptying ourselves of ourselves, and throwing ourselves wholly upon God, relying upon his providence, trusting his promises, craving his grace, and depending upon his strength for all our actions, and deliverances, and duties.

The reward promised is [a] the kingdom of heaven. [b] *Fear not, little flock, it is your Father's pleasure to give you a kingdom.* To be little in our own eyes, is to be great in God's; the poverty of the spirit shall be rewarded with the riches of the kingdoms; of both kingdoms; that of heaven is expressed; poverty is the high way of eternity; but therefore the kingdom of grace is taken in the way, the way to our country: and it being the forerunner of glory, and nothing else, but an antedated eternity, is part of the reward, as well as of our duty. And therefore whatsoever is signified by [kingdom] in the appropriate evangelical sense, is there intended as a recompence. For the kingdom of the gospel is a congregation, and society of Christ's poor, of his *little ones:* they are the com-

[a] Latiùs regnes avidum domando
Spiritum, quàm si Lybiam remotis
Gadibus jungas, et uterque Pœnus
Serviat uni. *Hor. l. 2. od. 2.*
Serviet æternum, qui parvo nesciet uti. *Hor.*

[b] Mat. 11. 5. et 18. 4.

munion of saints, and their present entertainment is, knowledge of the truth, remission of sins, the gift of the Holy Ghost, and what else in scripture is signified to be a part or grace or condition of the kingdom. For *to the poor the gospel is preached:* that is, to the poor, the kingdom is promised and ministred.

2. *Blessed are they that mourn; for they shall be comforted.*] This duty of Christian mourning is commanded not for itself, but in order to many good ends. It is in order to patience, [a] *Tribulation worketh patience,* and therefore *we glory in them* (saith St. Paul,) and St. James, [b] *My brethren count it all joy, when ye enter into divers temptations, knowing that the trial of your faith,* (viz. by afflictions,) *worketh patience.* 2. It is in order to repentance, *Godly sorrow worketh repentance:* by consequence it is in order to pardon; [c] *for a contrite heart God will not reject.* And after all this it leads to joy. And therefore [d] St. James preached a homily of sorrow, *Be afflicted, and mourn, and weep;* that is, in penitential mourning, for he adds, [e] *Humble yourselves in the sight of the Lord, and he shall lift you up.* The acts of this duty are. 1. To bewail our own sins. 2 To lament our infirmities, as they are principles of sin, and recessions from our first state. 3. To weep for our own evils and sad accidents as they are issues of the divine anger. 4. To be sad for the miseries and calamities of the church, or of any member of it, and indeed to weep with every one that weeps, that is, not to rejoice in his evil, but to be compassionate, and pitiful, and apt to bear another's burthen. 5. To avoid all loose and immoderate laughter, all dissolution of spirit, and manners, uncomely jestings, freer revellings, carnivals and balls,

[a] Rom. 5. 3. [b] Gaudet patientia duris. James 1. 2. [c] 2 Cor. 7. 9.
[d] James 4. 9. 10.

[e] Sic enim per oculos cum notas turpes trahat,
Rursus per ipsos lachrymas fundit pias,
Egressione ut eluat quæ ingressa sunt.
Dum dolemus admissa, admittenda excludimus, et fit quædam de condemnatione culpæ disciplina innocentiæ. *St. Ambros.*

which are the perdition of precious hours (allowed us for repentance and possibilities of heaven) which are the instruments of infinite vanity, idle talking, impertinency and lust, and very much below the severity and retiredness of a Christian spirit. Of this, Christ became to us the great example, for St. Basil reports a tradition of him, that he never laughed, but wept often. And if we mourn with him, we also shall rejoice in the joys of eternity.

3. *Blessed are the meek; for they shall possess the earth:*] that is, the gentle and softer spirits; persons not turbulent or unquiet, not clamorous or impatient, not over-bold or impudent, not querulous or discontented, not brawlers or contentious, not nice or curious, but men who submit to God, and know no choice of fortune, or employment, or success, but what God chooses for them, having peace at home, because nothing from without does discompose their spirit. In sum, meekness is an indifferency to any exterior accident, a being reconciled to all conditions and instances of providence; [a] a reducing ourselves into such an evenness and interior satisfaction, that there is the same conformity of spirit and fortune, by complying with my fortune, as if my fortune did comply with my spirit. And therefore in the order of beatitudes meekness is set between mourning and desire, that it might balance and attemper those actions by indifferency, which by reason of their abode are apt to the transportation of passion. The reward expressed is *a possession of the earth*, that is, *a possession of all which is excellent here below*, to consign him to a future glory, as Canaan was a type of heaven. [b] For

[a] Πραεῖς εἰσὶν οἱ κατεστελμένοι τὰ ἤθη, καὶ παντὸς πάθους ἀπηλλαγμένοι, ὡς μηδεμίαν ἔχειν ταραχὴν ἐνοικοῦσαν αὐτῶν ταῖς ψυχαῖς. *St. Basil. in Psal.* 33.

[b] Mansuetus et æquus secundum Aristot. est
εὐτυχῶν μέτριος, καὶ ἀτυχῶν μεγαλόψυχος.
Ὅσσα τε δαιμονίῃσι τύχαις βροτοὶ ἀλγε' ἔχουσι,
τῶν ἂν μοῖραν ἔχῃς, πρᾴως φέρε μηδ' ἀγανάκτει.

Pythag. carm aur.

meekness is the best cement and combining of friendships, it is a great endearment of us to our company. It is an [a] ornament to have *a meek and quiet spirit*, [b] prevention of quarrels and pacifier of wrath; it purchaseth peace, and is itself a quietness of spirit; it is the greatest affront to all injuries in the world; for it returns them upon the injurious, and makes them useless, ineffective, and innocent; and is an antidote against all the evil consequents of anger and adversity, and tramples upon the usurping passions of the irascible faculty.

But the greatest part of this *paisage* and landscape is sky; and as a man in all countries can see more of heaven than of the earth he dwells on: so also he may in this promise. For although the Christian hears the promise of *the inheritance of the earth*, yet he must place his eye, and fix his heart upon heaven, which by looking downward also upon this promise as in a vessel of limpid water he may see by reflexion, without looking upwards by a direct intuition. It is heaven that is designed by this promise as well as by any of the rest; though this grace takes in also the refreshments of the earth by equivalence and a suppletory design. But here we have *no abiding city*, and therefore no inheritance. This is not our country, and therefore here cannot be our portion; unless we choose as did the prodigal to go into a strange country, and spend our portion with riotous and beastly living, and forfeit our Father's blessing. The devil carrying our blessed Saviour to a high mountain shewed him all the kingdoms of the world; but besides that they

> Æquam memento rebus in arduis
> Servare mentem: non secus in bonis
> Ab insolenti temperatam
> Lætitia, moriture Deli. *Horat. carm. l. od.* 3.
>
> Quem res plus nimio delectavere secundæ,
> Mutatæ quatient. —— *ad Fusc.*

[a] 1 Pet. 3. 4.

[b] Ὁ Συμὰς φόνων αἴτιον, συμφορᾶς σύμμαχον, βλάβης συνεργὸν ἢ ἀτιμίας, χρημάτων ἀπώλειαν, ἔτι δὲ καὶ φθορᾶς ἀρχηγόν. *Aristot.*

were offered upon ill conditions, they were not eligible by him upon any. And neither are they to be chosen by us for our inheritance and portion evangelical: for the gospel is founded upon better promises, and therefore the hopes of a Christian ought not to determine upon any thing less, than heaven. Indeed our blessed Saviour chose to describe this beatitude in the words of the Psalmist, so inviting his disciples, to an excellent precept by the insinuation of those scriptures which themselves admitted. But as the earth which was promised to the meek man in David's psalm was no other earth but the *terra promissionis*, the land of Canaan, if we shall remember that this land of promise was but a transition, and an allegory to a greater and more noble, that it was but a type of heaven; we shall not see cause to wonder why the holy Jesus intending heaven for the reward of this grace also, together with the rest, did call it *the inheritance of the earth.* For now is revealed to us *a new heaven and a new earth, an habitation made without hands, eternal in the heavens.* And he understands nothing of the excellency of Christian religion whose affections dwell below, and are satisfied with a portion of dirt and corruption. *If we be risen with Christ, let us seek those things that are above, where Christ sitteth at the right hand of God.* But, if a Christian desires to take possession of this earth in his way as his inheritance or portion, he hath reason to fear it will be his all. We have but one inheritance, one country, and here we are strangers, and pilgrims. Abraham told Dives that he had enjoyed his good things here. He had *the inheritance of the earth*, in the crasse material sense; and therefore he had no other portion but what the devils have. And when we remember that persecution is the lot of the church, and that poverty is her portion, and her *quantum* is but food and raiment at the best, and that patience is her support, and hope her refreshment, and self-denial her security, and meekness is all her possession and

title to a subsistence, it will appear certain, that as Christ's kingdom was not of this world, so neither shall his saints have their portion in that which is not his kingdom. They are miserable if they do not reign with him; and he never reigned here; but *if we suffer with him we shall also reign with him* hereafter. True it is, Christ promised to him that should lose any interest for his sake, the restitution of *a hundred fold in this world.* But as the sense of that cannot be literal; for he cannot receive a hundred mothers, or a hundred wives: so whatsoever that be, it is to be enjoyed with persecution. And then such a portion of the earth as Christ hath expressed in figure, and shall by way of recompence restore us, and such a recompence as we can enjoy with persecution, and such an enjoyment as is consistent with our having lost all our temporals, and such an acquist and purchase of it as is not destructive of the grace of meekness, all that we may enter into our accounts, as part of our lot, and the emanation from the holy promise. But in the foot of this account we shall not find any great affluence of temporal accruements. However it be, although when a meek man hath earthly possessions, by this grace he is taught how to use them, and how to part with them; yet if he hath them not, by the virtue here commanded, he is not suffered to use any thing violent towards the acquiring them; not so much as a violent passion, or a stormy imagination; for then he loses his meekness, and whatever he gets, can be none of the reward of this grace. He that fights for temporals (unless by some other appendant duty he be obliged) loses his title, by striving incompetently for the reward, he cuts off that hand by which alone he can receive it. For unless he be indeed meek, he hath no right to what he calls *the inheritance of the earth*; and he that is not content to want the inheritance of the earth when God requires him, is not meek. So that if this beatitude be understood in a temporal sense, it is an offer of a reward, upon a con-

dition we shall be without it, and be content too: For in every sense of the word meekness implies a just satisfaction of the spirit, and acquiescence in every estate or contingency whatsoever, though we have no possessions but of a good conscience, no bread but that of carefulness, no support but from the Holy Spirit, and a providence ministring to our natural necessities by an extemporary provision. And certain it is, the meekest of Christ's servants, the apostles and the primitive Christians had no other verification of this promise, but this, that *rejoicing in tribulation, and knowing how to want as well as how to abound, through many tribulations they entered into the kingdom of heaven*; for that is the country in which they are co-heirs with Jesus. But if we will certainly understand what this reward is; we may best know it by understanding the duty; and this we may best learn from him that gave in it commandment. *Learn of me, for I am meek* (said the holy Jesus:) and to him was promised that *the uttermost ends of the earth* should be his inheritance, and yet he died first, and went to heaven before it was verified to him in any sense, but only of content, and desire, and joy in suffering, and in all variety of accident. And thus also if we be meek, we may receive the inheritance of the earth.

The acts of this grace are: 1. [a] To submit to all the instances of divine providence, not repining at any accident which God hath chosen for us, and given us as part of our lot, or a punishment of our deserving; or an instrument of virtue, not envying the gifts, graces, or prosperities of our neighbours. 2. To pursue the interest, and employment of our calling, in which we are placed, not despising the meanness of

[a] Non si male nunc, et olim
Sic erit——
Rebus angustis animosus, atque
Fortis appare: sapienter idem
Contrahes vento nimium secundo
Turgida vela. *Hor. lib. 2. od.*

any work, though never so disproportionable to our abilities. 3. To correct all malice, wrath, evil speaking, and inordinations of anger, whether in respect of the object or the degree. 4. At no hand to entertain any thoughts of revenge, or retaliation of evil. 5. To be affable and courteous in our deportment towards all persons of our society and intercourse. 6. [a] Not to censure or reproach the weakness of our neighbour, but support his burthen, cover and cure his infirmities. 7. To excuse what may be excused, lessening severity, and being gentle in reprehension. 8. To be patient in afflictions, and thankful under the cross. 9. [b] To endure reproof with shame at ourselves for deserving it, and thankfulness to the charitable physician, that offers the remedy. 10. To be modest and fairly mannered toward our superiors, obeying, reverencing, speaking honourably and doing honour to aged persons, and all whom God hath set over us according to their several capacities. 11. [c] To be ashamed and very apprehensive of the unworthiness of a crime; at no hand loosing our fear of the invisible God and our reverence to visible societies, or single persons. 12. To be humble in our exterior addresses, and behaviour in churches; and all holy places. 13. To be temperate in government, not imperious, unreasonable, insolent, or oppressive, lest we provoke to wrath those, whose interest of person, and of religion we are to defend or promote. 14. To do our endeavour to expiate an injury we did, by confessing the fact, and offering satisfaction, and asking forgiveness.

4. *Blessed are they that hunger and thirst after righteousness, for they shall be filled.*] This grace is

[a] Πρῶτον ἀγαθῶν, τὸ ἀναμάρτητον· δεύτερον δὲ, αἰσχύναι. *Melis. disc.* 19.

[b] Neque ulli patientiùs reprehenduntur, quàm qui maximè laudari merentur. *Plin. l.* 5. *c.* 10. θρασυςομεῖν γὰρ ὐ πρέπει τὺς ἥσσονας. *Æschy.* Ἱκετίδες.

[c] Salva res est: propter spem salutis quàm promittit indoles erubescentis. *Comœd.*

Γηράσκων δ' ἀςοῖσι μεταπρέπει, ὐδέ τις αὐτὸν
Βλάπτειν ὐδὲ αἰδῦς ὐδὲ δίκης ἐθέλει. *Theog.*

the greatest indication of spiritual health, when our appetite is right, strong, and regular; when we are desirous of spiritual nourishment, when we long for manna, and follow Christ for loaves, not of a low and terrestrial gust, but of that bread, which came down from heaven. Now there are two sorts of holy repast, which are the proper objects of our desires. The bread of heaven, which is proportioned to our hunger; that is, all those immediate emanations from Christ's pardon of our sins, and redemption from our former conversation, holy laws, and commandments. To this food there is also a spiritual beverage to quench our thirst, and this is the effects of the Holy Spirit, who first moved upon the waters of baptism, and afterwards became to us the breath of life, giving us holy inspirations, and assistances, refreshing our wearinesses, cooling our fevers, and allaying all our intemperate passions, making us holy, humble, resigned, and pure, according to the pattern in the mount, even *as our Father is pure.* So that the first redemption and pardon of us by Christ's merits is the bread of life; for which we must hunger; and the refreshments and daily emanations of the Spirit, who is the spring of comforts, and purity, is that drink, which we must thirst after; a being first reconciled to God by Jesus, and a being sanctified and preserved in purity by the Holy Spirit, is the adequate object of our desires. Some to hunger and thirst best fancy the analogy and proportion of the two sacraments, the waters of baptism, and the food of the eucharist; some, the bread of the paten, and the wine of the chalice. But it is certain they signify one desire expressed by the most impatient and necessary of our appetites, hungering and thirsting. And the object is, whatsoever is the principle, or the effect, the beginning, or the way, or the end of righteousness; that is, the mercies of God, the pardon of Jesus, the graces of the Spirit, a holy life, and a holy death, and a blessed eternity.

The blessing and reward of this grace is fulness, or satisfaction, which relates immedately to heaven, because nothing here below can saitisfy us; the grace of God is our *viaticum*, and entertains us by the way; its nature is to increase, not to satisfy the appetites; not because the grace is empty, and unprofitable as are the things of the world; but because it is excellent, but yet in order to a greater perfection; it invites the appetite by its present goodness, but it leaves it unsatisfied, because it is not yet arrived at glory; and yet the present imperfection in respect of all the good of this world's possession is rest and satisfaction, and is imperfect, only in respect of its own future compliment and perfection; and our hunger continues, and our needs return, because all we have is but an antepast. But the glories of eternity are also the proper object of our desires; that is, the reward of God's grace, *this is the crown of righteousness.* [a] *As for me, I will behold thy face in righteousness, and when I awake up after thy likeness, I shall be satisfied with it.* The acts of this virtue are multiplied according to its object; for they are only, 1. to desire, and 2. pray for, and 3. labour for all that, which is righteousness in any sense; 1. For the pardon of our sins. 2. For the graces and sanctification of the Spirit. 3. For the advancement of Christ's kingdom. 4. For the reception of the holy sacrament, and all the instruments, ordinancies, and ministries of grace. 5. For the grace of perseverance. 6. And finally for the crown of righteousness.

5. *Blessed are the merciful, for they shall obtain mercy.*] Mercy is the greatest mark and token of the holy, elect, and predestinate persons, in the world. [b] *Put ye on my beloved, as the elect of God, the bowels of mercy, holy and precious.* [c] For mercy is an attribute,

[a] Psal. 17. 16. [b] Col. 3. 12.

[c] Neque enim sunt isti audiendi qui virtutem duram et quasi ferream esse volunt: quæ quidem est cum in multis rebus, tum in amicitia tenera atque tractabilis, ut et bonis amici quasi diffundantur et incommodis contrahantur. *Lælius apud M. T. Cic.*

in the manifestation of which, as all our happiness consists, so God takes greatest complacency, and delights in it above all his other works. He punishes to the third and fourth generation, but shews mercy unto thousands. Therefore the Jews say, that Michael flies with one wing, and Gabriel with two; meaning, that the pacifying angel, the minister of mercy flies swift, but the exterminating angel, the messenger of wrath is slow: And we are called to our approximation to God by the practice of this grace: we are made *partakers of the divine nature*, by being *merciful as our heavenly Father is merciful*. This mercy consists in the affections, and in the effect and actions. In both which the excellency of this Christian precept is eminent above the goodness of the moral precept of the old philosophers, and the piety and charity of the Jews by virtue of the Mosaic law. The stoic philosophers affirm it to be the duty of a wise man to succour and help the necessities of indigent, and miserable persons; but at no hand to pity them, or suffer any trouble or compassion in our affections; for they intended, that a wise person should be dispassionate, unmoved and without disturbance in every accident and object, and concernment. But the blessed Jesus, who came to reconcile us to his Father, and purchase us an entire possession, did intend to redeem us from sin, and make our passions obedient and apt to be commanded, even and moderate in temporal affairs, but high and active in some instances of spiritual concernment; and in all instances, that the affection go along with the grace; that we must be as merciful in our compassion, as compassionate in our exterior expressions and actions. The Jews by the prescript of their law were to be merciful to all their nation, and confederates in religion, and this their mercy was called justice. [1] *He hath dispersed abroad and given to the poor, his righte-*

[1] Gal. 6. 10.

ousness [or justice] *remaineth for ever:* but the mercies of a Christian are to extend to all. *Do good to all men, especially to the household of faith:* and this diffusion of a mercy, not only to brethren, but to aliens, and enemies, is that, which St. Paul calls *goodness*, still retaining the old appellative for Judaical mercy [*righteousness:*] [a] *for scarcely for a righteous man will one die, yet peradventure for a good man some will even dare to die* [b] So that the Christian mercy must be a mercy of the whole man, the heart must be merciful, and the hand operating in *the labour of love;* and it must be extended to all persons of all capacities, according as their necessity requires, and our ability permits, and our endearments and other obligations dispose of and determine the order.

The acts of this grace are, 1. To pity the miseries of all persons, and all calamities spiritual or temporal, having a fellow feeling in their afflictions. 2. To be afflicted and sad in the public judgements imminent or incumbent upon a church, or state, or family. 3. To pray to God for remedy for all afflicted persons. 4. To do all acts of bodily assistance to all miserable and distressed people, to relieve the poor, to redeem captives, to forgive debts to disabled persons, to pay debts for them, to lend them money, to feed the hungry and clothe the naked, to rescue persons from dangers, to defend and relieve the oppressed, to comfort widows and fatherless children, *to help them to right, that suffer wrong*, and in brief, to do any thing of relief, support, succour, and comfort. 5. To do all acts of spiritual mercy, to counsel the doubtful, to admonish the erring, to strengthen the weak, to resolve the scrupulous, to teach the ignorant, and any thing else, which may be instrumental to his conversion, perseverance, restitution and salvation, or may

[a] Rom. 5. 7.

[b] Syrus interpres non legit ὑπὲρ δικαίου, sed ἀδίκου injusti.

rescue him from spiritual dangers, or supply him in any ghostly necessity. The reward of this virtue is symbolical to the virtue itself, the grace and glory differing in nothing, but degrees; and every virtue being a reward to itself. The merciful shall receive mercy; mercy *to help them in time of need*; mercy from God, who will not only give them the great mercies of pardon, and eternity, but also dispose the hearts of others to pity and supply their needs as they have done to others. [a] *For the present;* there is nothing more noble, than to be beneficial to others, and to *lift up the poor out of the mire*, and rescue them from misery; it is to do the work of God; and *for the future*, nothing is a greater title to a mercy at the day of judgment, than to have shewed mercy to our necessituous brother; it being expressed to be the only rule and instance, in which Christ means to judge the world, in their mercy and charity, or their unmercifulness respectively. *I was hungry and ye fed me*, or ye fed me not, and so we stand or fall in the great and eternal scrutiny. And it was the prayer of St. Paul: Onesiphorus shewed kindness to the great apostle; *the Lord shew him a mercy in that day.* For *a cup* of charity, though but full of cold water, shall not lose its reward.

6. *Blessed are the pure in heart, for they shall see God.*] This purity of heart includes purity of hands. [b] *Lord who shall dwell in thy tabernacle? even he that is of clean hands, and a pure heart*, that is, *he that hath not given his mind unto vanity, nor sworn to deceive his neighbour.* It signifies justice of action, and candour of spirit, innocence of manners, and sincerity of purpose; it is one of those great circumstances, that consummates charity. [c] *For the end of the commandment is charity out of a pure heart, and*

[a] Bona comparat præsidia misericordia; & habet in adversis auxilia qui in secundis commodat. *Publius.*

Deus est mortali juvare mortalem, atque hæc est ad æternitatem via, *Senec.*

[b] Psal. 24. 3, 4. [c] 1 Tim. 1. 5.

of a good conscience, and faith unfeigned; that is *a heart*] free from all carnal affections, not only in the matter of natural impurity, but also spiritual, and immaterial, such as are heresies, (which are therefore impurities, because they mingle secular interest or or prejudice with persuasions in religion) *seditions, hurtful and impious stratagems,* and all those which St. Paul enumerates to be works or fruits of the flesh. A good *conscience,*] that is a conscience either innocent or penitent, a state of grace, either a not having prevaricated, or a being restored to our baptismal purity. *Faith unfeigned,*] that also is the purity of sincerity, and excludes hypocrisy, timorous and half persuasions, neutrality, and indifferency in matters of salvation; and all these do integrate the whole duty of *charity;* but *purity,* as it is a special grace, signifies only *honesty and uprightness of soul,* without hypocrisy to God, and dissimulation towards men; and then a freedom from all carnal desires, so as not to be governed or led by them; *chastity* is the purity of the *body, simplicity* is the purity of the *spirit,* both are the sanctification of the whole man, for the entertainment of the spirit of purity and the spirit of truth.

The acts of this virtue are, 1. To quit all lustful thoughts, not to take delight in them, not to retain them, or invite them, but as objects of displeasure to avert them from us. 2. To resist all lustful desires, and extinguish them by their proper correctories and remedies. 3. To refuse all occasions, opportunities and temptations to impurity; denying to please a wanton eye, or to use a lascivious gesture, or to go into a danger, or to converse with an improper, unsafe object, *hateing the garment spotted with the flesh;* so St. Jude calls it, and *not to look upon a maid;* so Job: *not to sit with a woman, that is a singer:* so the son of Syrach. 4. To be of a liberal soul, not mingling with affections of money, and inclinations of covetousness, not doing any act of violence, rapine or injustice. 5. To be ingenuous in our thoughts, pur-

poses and professions, speaking nothing contrary to our intentions, but being really what we seem. 6. To give all our faculties and affections to God, without dividing interests between God and his enemies, without entertaining of any one crime in society with our pretences for God. 7. Not to lie in sin, but instantly to repent of it and return, *purifying our conscience from dead works.* 8. Not to dissemble our faith or belief, when we are required to its confession, pretending a persuasion complying with those from whom secretly we differ. Lust, covetousness, and hypocrisy are the three great enemies of this grace, they are the moats of our eyes, and the spots of our souls.[a] The reward of purity is the vision beatifical. *If we are pure, as God is pure, we shall also see him as he is. When we awake up after his likeness, we shall behold his presence.* To which in this world we are consigned by freedom from the cares of covetousness, the shame of lust; the fear of discovery, and the stings of an evil conscience, which are the portion of the several impurities here forbidden.

[b]7. *Blessed are the peacemakers, for they shall be called the children of God.*] *The wisdom of God is first pure and then peaceable,* that is the order of the beatitudes. As soon as Jesus was born, the angels sang a hymn, *Glory be to God on high, and on earth peace, good will towards men,* signifying the two great errands, upon which Christ was dispatched in his legation from heaven to earth. He is *the prince of peace. Follow peace with all men, and holiness, without which no man ever shall see God.* The acts of this grace are, 1. To mortify our anger, peevishness, and fiery dispositions, apt to enkindle upon every slight accident, inadvertency, or misfortune of a friend or servant. 2. Not to be hasty, rash, provocative, or upbraiding in our language. 3. To live quietly and

[a] Plato vocat puritatem ἀπόκρισιν χειρόνων ἀπὸ βελτιόνων.
[b] James 3. 17.

serenely in our families, and neighbourhoods. 4. Not to backbite, slander, misreport or undervalue any man, carrying tales, or sowing dissention between brethren. 5. Not to interest ourselves in the quarrels of others, by abetting either part, except where charity calls us to rescue the oppressed; and then also to do a work of charity without mixtures of uncharitableness. 6. To avoid all suits of law as much as is possible without intrenching upon any other collateral obligation towards a third interest, or a necessary support for ourselves, or great conveniency for our families; or if we be engaged in law, to pursue our just interests with just means, and charitable maintenance. 7. To endeavour by all means to reconcile disagreeing persons. 8. To endeavour by affability, and fair deportment to win the love of our neighbours. 9. To offer satisfaction to all whom we have wronged, or slandered, and to remit the offences of others, and in trials of right to find out the most charitable expedient to determine it, as by indifferent arbitration, or something like it. 10. To be open, free, and ingenuous, in reprehensions and fair expostulations with persons whom we conceive to have wronged us, that no seed of malice or rancour may be latent in us, and upon the breath of a new displeasure break out into a flame. 11. To be modest in our arguings, disputings, and demands; not laying great interest upon trifles. 12. To moderate, balance and temper our zeal by the rules of prudence, and the allay of charity, that we quarrel not for opinions, nor entitle God in our impotent and mistaken fancies, nor lose charity for a pretence of an article of faith. 13. To pray heartily for our enemies, real or imaginary, always loving and being apt to benefit their persons, and to cure their faults, by charitable remedies. 14. To abstain from doing all affronts, disgraces, slightings and uncomely jeerings, and mockings of our neighbour, not giving him appellatives of scorn, or irrision. 15. To submit to all our superiors in all things, either doing what

they command, or suffering what they impose, at no hand lifting our heel against those, upon whom the characters of God, and the marks of Jesus are imprinted, in signal and eminent authority, such as are, principally the King, and then the bishops, whom God hath set to watch over our souls. 16. Not to invade the possessions of our neighbours or commence war, but when we are bound by justice and legal trust, to defend the rights of others, or our own in order to our duty. [a] Not to *speak evil of dignity*, or undervalue their persons, or publish their faults, or upbraid the levities of our governors, knowing that they also are designed by God, to be converted to us for castigation, and amendment of us. 18. Not to be busy in other men's affairs. *And then the peace of God will rest upon us:* The reward is no less, than the adoption and inheritance of sons; for *he hath given unto us power to be called the sons of God:* for he is the father of peace, and the sons of peace are the sons of God, and therefore have a title to the inheritance of sons, to be heirs of God, and coheirs with Christ in the kingdom of peace, and essential and never failing charity.

8. *Blessed are they, which are persecuted for righteousness sake, for theirs is the kingdom of heaven.*] This being the hardest comma in the whole discipline of Jesus is fortified with a double blessedness, for it follows immediately, *Blessed are ye, when men shall revile you, and persecute you:* meaning, that all persecution for a cause of righteousness, though the affliction be instanced only in reproachful language, shall be a title to the blessedness. [b] Any suffering for any good or harmless action is a degree of martyrdom. It being the greatest testimony in the world of the

[a] Phil. 4. 9. John 3. 1. Rom. 8. 17. 1 Thess. 5. 23. 2 Thess. 3. 16. 1. Cor. 4. 32. Heb. 13. 20.

[b] —Dulce periculum est,
O Lenæe, sequi Deum
Cingentem viridi tempora pampino.
Hor. lib. 3. Od. 25.

greatest love, to quit that for God, which hath possessed our most natural, regular, and orderly affections. It is a prefering God's cause before our own interest; it is a loving of virtue without secular ends; it is the noblest, the most resigned, ingenuous, valiant act in the world to die for God, whom we never have seen; it is the crown of faith, the confidence of hope, and our greatest charity. The primitive churches living under persecution commenced many pretty opinions concerning the state and special dignity of martyrs, apportioning to them one of the three coronets, which themselves did knit, and supposed as pendants to the great crown of righteousness. They made it suppletory of baptism, expiatory of sin, [a]satisfactory of public penances, they placed them in bliss immediately, declared them to need no after prayer, such as the devotion of those times used to pour upon the graves of the faithful; with great prudence they did endeavour to alleviate this burden, and sweeten the bitter chalice, and they did it by such doctrines, which did only remonstrate this great truth; that since no love was greater than to lay down our lives, nothing could be so great but God would indulge to them; and indeed whatsoever they said in this, had no inconvenience, nor would it now unless men should think mere suffering to be sufficient to excuse a wicked life, or that they be invited to dishonour an excellent patience with the mixture of an impure action. There are many who would die for Christ, if they were put to it, and yet will not quit a lust for him: those are hardly to be esteemed Christ's martyrs; [b]unless they be *dead unto sin*, their dying for an article, or a good action will not pass the great scrutiny; and it may be boldness of spirit, or sullenness, or an honourable

[a] C. Tacitus de Judæis. Animas prælio aut suppliciis peremptorum æternas putant. Hinc moriendi contemptus.

[b] Non est autem consentaneum qui metu non frangatur, eum frangi cupiditate; nec qui invictum se à labore præstiterit, vinci à voluptate. *Cic. de Offic. lib.* I.

gallantry of mind, or something that is excellent in civil and political estimate moves the person, and endears the suffering; but that *love* only, *which keeps the commandments*, will teach us to die for *love*, and from *love* to pass to *blessedness*, through the red sea of blood. [a] And indeed *it is more easy to die for chastity, than to live with it.* And many women have been found, who suffered death under the violence of tyrants for defence of their holy vows, and purity, who had they long continued amongst pleasures, courtships, curiosities, and importunities of men, might perchance have yielded that to a lover which they denied to an executioner. St. Cyprian observes that our Blessed Lord in admitting the innocent babes of Bethlehem first to die for him, did to all generations of christendom consign the lesson, that only persons holy and innocent were fit to be Christ's martyrs. And I remember [b] that the prince of the Latin poets, over against the region and seats of infants, places in the shades below persons that suffered death wrongfully; but adds that this their death was not enough to place them in such blessed mansions, but the judge first made inquiry into their lives, and accordingly designed their station. It is certain, that such dying, or great sufferings are heroical actions, and of power to make great compensations, and redemptions of time, and of omissions and imperfections; but if the man be unholy, so also are his sufferings; for hereticks have died, and vicious persons have suffered in a good cause, and a dog's neck may be cut off in a sacrifice, and swines blood may fill the trench about the altar: but God only accepts the sacrifice, which

[a] Tertull. de Castit.

[b] Hos juxta falso damnati crimine mortis;
Nec verò hæ sine sorte datæ, sine judice sedes:
Quæsitor Minos urnam movet: ille sientum
Concilióque vocat, viásque & crimina discit.
Æneid. 6.

[c] Athleta non vincit statim quia eruitur nec deo transnatant quia se spoliant. *Sever. ep.* 2.

is pure and spotless, first seasoned with salt, then seasoned with fire. The true martyr must have all the preceding graces, and then he shall receive all the beatitudes.

The acts of this duty are, 1. Boldly to confess the faith, nobly to exercise public virtues, not to be ashamed of any thing that is honest, and rather to quit our goods, our liberty, our health, and life itself, than to deny, what we are bound to affirm, or to omit, what we are bound to do, or to pretend contrary to our present persuasion. 2. To rejoice in afflictions: counting it honourable to be conformable to Christ, and to wear the cognisance of Christianity, whose certain lot it is to suffer the hostility, and violence of enemies visible, and invisible. 3. Not to revile our persecuters, but to bear the cross with evenness, tranquillity, patience and charity. 4. To offer our sufferings to the glory of God, and to join them with the passions of Christ, by doing it in love to God, and obedience to his sanctions, and testimony of some part of his religion, and designing it as a part of duty. The reward is *the kingdom of heaven*, which can be no other, but eternal salvation, in case the martyrdom be consummate, [a] and *they also shall be made perfect*; so the words of the reward were read in Clement's time. If it be less, it keeps its proportion: all suffering persons are the combination of saints, they make the church, they are the people of the kingdom, and heirs of the covenant. For if they be but confessors, and confess Christ in prison, though they never preach upon the rack, or under the ax, yet Christ will confess them before his heavenly Father: [b] and *they shall have a portion where they shall never be persecuted any more.*

[a] Ὅτι ἀμῶμοι ἔσονται τέλειοι.

[b] Sic etiam olim legebatur hæc periodus: ὅτι ἕξουσι τόπον ὅπου οὐ διωχθήσονται.

The Prayer.

O Blessed Jesus, who art become to us the fountain of peace and sanctity, of righteousness and charity, of life and perpetual benediction, imprint in our spirits these glorious characterisms of Christianity, that we by such excellent dispositions may be consigned to the infinity of blessedness, which thou camest to reveal, and minister, and exhibit to mankind. Give us great humility of spirit, and deny us not, when we beg sorrow of thee, the mourning and sadness of true penitents, that we may imitate thy excellencies, and conform to thy sufferings; make us meek, patient, indifferent, and resigned in all accidents, changes and issues of divine providence. Mortify all inordinate anger in us, all wrath, strife, contention, murmurings, malice and envy, and interrupt and then blot out all peevish dispositions, and morosities, all disturbances and uneveness of spirit, or of habit, that may hinder us in our duty. Oh teach me so to hunger and thirst after the ways of righteousness, that it may be meat and drink to me to do thy Father's will. Raise my affections to heaven and heavenly things, fix my heart there, and prepare a treasure for me, which I may receive in the great diffusions and communications of thy glory; and in this sad interval of infirmity, and temptations, strengthen my hopes, and fortify my faith, by such emissions of light, and grace from thy spirit, that I may relish those blessings, which thou preparest for thy saints, with so great appetite, that I may despise the world and all its gilded vanities, and may desire nothing but the crown of righteousness, and the paths that lead hither, the graces of thy kingdom, and the glories of it, that when I have served thee in holiness and strict obedience, I may reign with thee in the glories of eternity; for thou, O holy Jesus, art our hope, and our life, and glory, our exceeding great reward. Amen.

II.

MERCIFUL Jesu, who art infinitely pleased in demonstrations of thy mercy, and didst descend into a state of misery, suffering persecution and affronts, that thou mightest give us thy mercy, and reconcile us to thy Father, and make us partakers of thy purities; give unto us tender bowels, that we may suffer together with our calamitous, and necessitous brethren, that we having a fellow-feeling of their miseries may use all our powers to help them, and ease ourselves of our common sufferings. But do thou, O holy Jesu, take from us also all our great calamities, the carnality of our affections, our sensualities and impurities, that we may first be pure, then peaceable, living in peace with all men, and preserving the peace which thou hast made for us with our God, that we may never commit a sin which may interrupt so blessed an atonement. Let neither hope, nor fear, tribulation, nor anguish, pleasure, nor pain make us to relinquish our interest in thee, and our portion of the everlasting covenant. But give us hearts constant, bold, and valiant, to confess thee before all the world in the midst of all disadvantages, and contradictory circumstances, choosing rather to beg, or to be disgraced, or afflicted, or to die, than quit a holy conscience, or renounce an article of Christianity: that we either in act, when thou shalt call us, or always in preparation of mind, suffering with thee, may also reign with thee in the church triumphant, O holy and most merciful Saviour Jesu. Amen.

X.

A Discourse upon that Part of the Decalogue, which the holy Jesus adopted into the Institution, and Obligation of Christianity.

WHEN the holy Jesus had described the characterisms of Christianity, in these eight graces and beatitudes, he adds his injunctions, that in these virtues they should be eminent and exemplar, that they might adorn the doctrine of God; for he intended that the gospel should be as a leaven in a lump of dough, to season the whole mass, and that Christians should be the instruments of communicating the excellency and reputation of this holy institution to all the world. Therefore Christ calls them *salt* and *light*, and the societies of Christians *a city set upon a hill*, and *a light set in a candlestick*, whose office and energy is to illuminate all the vicinage, which is also expressed in these preceptive words: [a] *Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven*; which I consider, not only as a circumstance of other parts, but as a precise duty itself, and one of the sanctions of Christianity, which hath so confederated the souls of the disciples of the institution, that it hath in some proportion obliged every man to take care of his brother's soul. And since reverence to God and charity to our brother are the two greatest ends, which the best laws can have, this precept of exemplary living is enjoined in order to them both, we *must shine as lights in the world*, that God may be glorified and our brother edified, that the excellency of the act may endear the reputation of the religion, and invite men to confess God according to the sanctions of so

[a] Ὅπερ ἐστὶν ἐν σώματι ψυχὴ, τοῦτ' εἰσὶν ἐν κόσμῳ χριστιανοί. *Just. Mar.* Sic St. Paulus, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, *2 Phil.* 15.

holy an institution. And if we be curious, that vanity do not mingle in the intention, and that the intention do not spoil the action, and that we suffer not our lights to shine, that men may magnify us, and not glorify God, this duty is soon performed by way of adherence to our other actions, and no other difficulty in it, but that it will require our prudence, and care to preserve the simplicity of our purposes, and humility of our spirit in the midst of that excellent reputation, which will certainly be consequent to a holy and exemplary life.

But since the holy Jesus had set us up to be lights in the world, he took care we should not be stars of the least magnitude, but eminent, and such as might by their great emissions of light give evidence of their being immediately derivative from the sun of righteousness. He was now giving his law, and meant to retain so much of Moses, as Moses had of natural, and essential justice and charity, and superadd many degrees of his own, that as far as Moses was exceeded by Christ in the capacity of a law-giver, so far Christianity might be more excellent, and holy than the Mosaical sanctions. And therefore as a preface to the Christian law, the holy Jesus declares, that *unless our righteousness exceed the righteousness of the Scribes and Pharisees*, that is, of the stricter sects of the Mosaical institution, *we shall not enter into the kingdom of heaven.* Which not only relates to the prevaricating practices of the Pharisees, but even to their doctrines and commentaries upon the law of Moses, as appears evidently in the following instances. For if all the excellency of Christianity had consisted in the mere command of sincerity and prohibition of hypocrisy it had nothing in it proportionable to those excellent promises, and clearest revelations of eternity there expressed, nor of a fit employment for the designation of a special and a new law-giver, whose laws were to last for ever, and were established upon

foundations stronger than the pillars of heaven and earth.

But St. Paul calling the law of Moses, [a] *a law of works,* did well insinuate, what the doctrine of the Jews was concerning the degrees and obligations of justice; for besides that it was a law of works in opposition to the law of faith (and so the sense of it is [b] formerly explicated) it is also a law of works in opposition to the law of the spirit, and it is understood to be such a law which required the exterior obedience, such a law according to which St. Paul so lived, that no man could reprove him, that is, the judges could not tax him with prevarication; such a law, which being in very many degrees carnal and material did not with much severity exact the intention and purposes spiritual: But the gospel is *the law of the spirit.* If they failed in the exterior work, it was accounted to them for sin; but to Christians nothing becomes a sin but a failing and prevaricating spirit. For an outward act is such an emanation of the interior, that it enters into the account for the relation sake, and for its parent. When God hath put a duty into our hands, if our spirits be right, the work will certainly follow; but the following work receives its acceptation, not from the value the Christian law hath precisely put upon it, but because the spirit from whence it came hath observed its rule: the law of charity is acted and expressed in works, but hath its estimate from the spirit. Which discourse is to be understood in a limited and qualified signification. For then also God required the heart, and interdicted the very concupiscences of our irregular passions, at least in some instances; but because much of their law consisted in the exterior, and the law appointed not, nor yet intimated any penalty to evil thoughts, and because the expiation of such interior irregularities was easy, implicit, and involved in their daily sa-

[a] Rom. 3. 27. [b] Considerat. of Christ first preaching, n. 3.

crifices without special trouble, therefore the old law was *a law of works*, that is, especially, and in its first intention. But this being less perfect, the holy Jesus inverted the order. 1. For very little of Christianity stands upon the outward action; (Christ having appointed but two sacraments immediately,) and 2. a greater restraint is laid upon the passions, desires, and first motions of the spirit, than under the severity of Moses; and 3. they are threatened with the same curses of a sad eternity with the acts proceeding from them; and 4. [a] because the obedience of the spirit does in many things excuse the want of the outward act, God always requiring at our hands, what he hath put in our power, and no more; and 5. lastly, because the spirit is the principle of all actions moral and spiritual, and certainly productive of them, when they are not impeded from without; therefore the Holy Jesus hath secured the fountain, as knowing, that the current must needs be healthful and pure, if it proceeds through pure channels from a limpid and unpolluted principle.

And certainly it is much for the glory of God to worship him with a religion, whose very design looks upon God as the searcher of our hearts, and lord of our spirits, who judges the purposes as a God, and does not only take his estimate from the outward action as a man. And it is also a great reputation to the institution itself, that it purifies the soul, and secures the secret cogitations of the mind; [b] it punishes covetousness as it judges rapine, it condemns a sacrilegious heart, as soon as an irreligious hand, it detests hating of our brother by the same aversation, which it expresses against doing him affronts; he that

[a] Οὐ γὰρ δοκεῖν δίκαιος ἀλλ' εἶναι θέλει
Βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,
Ἀφ' ἧς τὰ κεδνὰ βλαστάνει βουλεύματα.

Amphiar: apud Æschyl.

[b] Josephus reprehendit Polybium quòd mortem Antiochi inflictam dixit ob cogitatum scelus sacrilegii, putans pœnam non irrogari nisi ob perpetratum facinus, τὸ γὰρ μηπώποτε ποιῆσαι τὸ ἔργον βουλευσάμενον ἐκ ἦν τιμωρίας ἄξιον.

curses in his heart shall die the death of an explicit and bold blasphemer; murmur and repining is against the laws of Christianity; but either by the remissness of Moses' law, or the gentler execution of it, or the innovating or lessening glosses of the Pharisees, he was esteemed innocent, whose actions were according to the letter, not whose spirit was conformed to the intention, and more secret sanctity of the law. So that our righteousness must therefore exceed the Pharisaical standard, because our spirits must be pure as our hands, and the heart as regular as the action; our purposes must be sanctified, and our thoughts holy; we must love our neighbour as well as relieve him, and choose justice with adhesion of the mind, as well as carry her upon the palms of our hands. And therefore the prophets foretelling the kingdom of the gospel, and the state of this religion, call it *a writing the laws of God in our hearts.* And St. Paul distinguishes the gospel from the law by this only measure, *We are all Israelites, of the seed of Abraham, heirs of the same inheritance,* only now we are not to be accounted Jews for the outward conformity to the law, but for the inward consent and obedience to those purities, which were secretly signified by the types of Moses. They of the law were [a] *Jews outwardly,* their *circumcision was outward in the flesh,* their *praise was of men:* We are Jews inwardly, our *circumcision is that of the heart, in the spirit, and not in the letter, and our praise is of God,* that is, we are not judged by the outward act, but by the mind and the intention; and though the acts must follow in all instances, where we can, and where they are required, yet it is the less principal, and rather significative, than by its own strength, and energy operative, and accepted.

[b] St. Clement of Alexandria saith, the Pharisees' righteousness consisted in the not doing evil, and that

[a] Rom. 2. 18, 19.

[b] Virtus est vitio carnisse——
Optimus est qui minimis urgetur.

Christ superadded this also, that we must do the contrary good, and so exceed the Pharisaical measure. They would not wrong a Jew, nor many times relieve him; they reckoned their innocence by not giving offence, by walking blameless, by not being accused before the judges sitting in the gates of their cities. But the balance, in which the judge of quick and dead weighs Christians, is not only the avoiding evil, but doing good; the *following peace with all men and holiness*; the proceeding *from faith to faith;* the *adding virtue to virtue;* the persevering *in all holy conversation, and godliness.* And therefore St. Paul, commending the grace of universal charity, says, that [a] *Love worketh no ill to his neighbour, therefore love is the fulfilling of the law*; implying that the prime intention of the law was, that every man's right be secured, that no man receive wrong. And indeed all the decalogue consisting of prohibitions, rather than precepts, saving that each table hath one positive commandment, does not obscurely verify the doctrine of St. Clement's interpretation: Now because the Christian charity abstains from doing all injury, therefore it is the fulfilling of the law; but because it is also patient, and liberal, that it suffers long, and is kind, therefore the charity commanded in Christ's law exceeds that charity which the Scribes and Pharisees reckoned as part of their righteousness. But Jesus himself does with great care in the particulars instance in what he would have the disciples to be eminent above the most strict sect of the Jewish religion: 1. In practising the moral precepts of the decalogue with a stricter interpretation: 2. And in quitting the permissions and licences which for the hardness of their heart Moses gave them as indulgencies to their persons and securities against the contempt of too severe laws.

[a] Rom. 13. 10.

The severity of exposition was added but to three commandments, and in three indulgencies the permission was taken away. But because our great lawgiver repeated also other parts of the decalogue in his [a] after sermons, I will represent in this one view all that he made to be Christian by adoption.

The first commandment Christ often repeated and enforced as being the basis of all religion, and the first endearment of all that relation, whereby we are capable of being the sons of God, as being the great commandment of the law, and comprehensive of all that duty we owe to God in the relations of the virtues of religion [b] [*Hear O Israel; the Lord thy God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength:*] This is the first commandment, that is, this comprehends all that which is moral and eternal in the first table of the decalogue.

The duties of this commandment are, 1. to worship God alone with actions proper to him, and 2. to love, and 3. obey him with all our faculties. 1. Concerning worship. The actions proper to the honour of God are to offer sacrifice, incense and oblations, making vows to him, swearing by his name, as the instrument of secret testimony, confessing his incommunicable attributes, and praying to him for those graces, which are essentially annexed to his dispensation, as remission of sins, gifts of the spirit, and the grace of sanctification, and life eternal. Other acts of religion, such as are uncovering the head, bowing the knee, falling upon our face stooping to the ground, reciting praises, are by the consent of nations used as testimonies of civil or religious veneration, and do not always pass for confessions of a divinity, and therefore may be without sin used to angels, or kings, or governors,

[a] Luk. 18. 20. Mar. 10. 19. Mat. 19. 18. Rom. 13. 9.
[b] Mat. 22. 37. Mar. 12. 30. Luk. 10. 27.

or to persons in any sense more excellent than ourselves, provided they be intended to express an excellency no greater than is proper to their dignities, and persons, nor in any sense given to an idol, or false gods; but the first sort, are such which all the world hath consented to be actions of divine and incommunicable adoration, and such which God also in several religions hath reserved as his own appropriate regalities, and are idolatry, if given to any angel or man.

The next duties are 2. love, 3. and obedience, but they are united in the gospel; *This is love, that we keep his commandments:* and since we are for God's sake bound also to love others, this love is appropriate to God by the extension of parts, and the intension of degrees. The extension signifies that we must serve God with all our faculties; for all divison of parts is hypocrisy, and a direct prevarication; our heart must think what our tongue speaks, our hands act what we promise or purpose; and God's enemies must have no share so much as in appearance or dissimulation. Now no creature can challenge this; and if we do justice to our neighbours, though unwillingly, we have done him no injury; for in that case he only who sees the irregularity of our thoughts, is the persou injured; and when we swear to him, our heart must swear as well as our tongue; and our hands must pay, what our lips have promised; or else we provoke him with an imperfect sacrifice: we love him not with all our mind, with all our strength, and all our faculties.

But the difficulty and question of this commandment lies in the intention; for it is not enough to serve God with every capacity, passion, and faculty: but it must be every degree of every faculty, all the latitude of our will, all the whole intention of our passions, all the possibility, and energy of our senses, and our understanding; which because it is to be understood according to that moderate sentence, and account, which

God requires of us set in the midst of such a condition, so attended, and depressed, and prejudiced, the full sense of it I shall express in several propositions.

1. The intension of the love to which we are obliged requires not the degree, which is absolutely the greatest, and simply the most perfect. For there are degrees of grace, every one of which is pleasing to God, and is a state of reconciliation, and atonement; and he that breaks not the bruised reed, or quenches the smoking flax, loves to cherish those endeavours, which beginning from small principles, pass through the variety of degrees, and give demonstration that though it be our duty to contend for the best, yet this contention is with an enemy, and that enemy makes an abatement, and that abatement being an imperfection rather than a sin, is actually consistent with the state of grace, the endeavour being in our power, and not the success; the perfection is that, which shall be our reward, and therefore is not our present duty. And indeed if to do the best action, and to love God as we shall do in heaven, were a present obligation, it would have been clearly taught us, what is simply the best action; whereas now that which is of itself better, in certain circumstances is less perfect, and sometimes not lawful, and concerning those circumstances we have no rules, nor any guide but prudence, and probable inducements; so that it is certain, in our best endeavours, we should only increase our scruples instead of doing actions of the highest perfections, we should erect a tyranny over our consciences, and no augmentation of any thing but the trouble. And therefore in the law of Moses, when this commandment was given in the same words, yet that the sense of it might be clear, the analogy of the law declared, that their duty had a latitude, and that God was not so strict a task-master, but that he left many instances of piety to the voluntary devotion of his servants, that they might re-

ceive the reward of *free-will offerings*. But if these words had obliged them to the greatest degree, that is, to all degrees of our capacities in every instance; every act of religion had been duty and necessity.

And thus also it was in the gospel; Ananias and Saphira were killed by sentence from heaven for not performing what was in their power at first not to have promised; but because they brought an obligation upon themselves, which God brought not, and then prevaricated, they paid the forfeiture of their lives. St. Paul took no wages of the Corinthian churches, but [a] *wrought night and day with his own hand*, but himself says he had power to do otherwise. There was laid upon him a necessity to preach, but no necessity to preach without wages and support. There is a good and a better in virginity and marriage, and yet there is no command in either, but that we abstain from sin; we are left to our own election for the particular, [b] *having no necessity, but power in our will*. David prayed seven times a day, and Daniel prayed three times, and both were beloved of God. The Christian masters were not bound to manumit their slaves, and yet were commended if they did so. Sometimes the Christians fled in persecution, St. Paul did so, and St. Peter did so, and St. Cyprian did so, and St. Athanasius, and many more. But time was, when some of these also chose to suffer death, rather than to fly. And if to fly be a permission and no duty, there is certainly a difference of degrees in the choice; to fly is not so great a suffering as to die, and yet a man may innocently choose the easier. And our blessed Lord himself, who never failed of any degree of his obligations, yet at some time prayed with more zeal and fervour than at other times; as a little before his passion: since then at all times he did not do actions of that degree, which is absolutely the greatest, it is evident that God's good-

[a] 2 Cor. 11. 8. [b] 1 Cor. 7. 37.

ness is so great, as to be content with such a love, which parts no share between him and sin, and leaves all the rest under such a liberty, as is only encouraged by those extraordinary rewards and crowns proportioned to heroical endeavours. It was a pretty question, which was moved in the solitudes of Nitria concerning two religious brothers; the one gave all his goods to the poor at once, the other kept the inheritance and gave all the revenue. [a] None of all the Fathers knew, which was absolutely the better, at once to renounce all, or by repetition of charitable acts to divide it into portions: One act of charity in an heroical degree, or an habitual charity in the degree of virtue. This instance is probation enough, that the opinion of such a necessity of doing the best action simply and indefinitely is impossible to be safely acted, because it is impossible to be understood. Two talents shall be rewarded, and so shall five, both in their proportions; *He that sows sparingly, shall reap sparingly*, but he shall reap, *Every man as he purposes in his heart, so let him give.* The best action shall have the best reward, and though he is the happiest, who rises highest, yet he is not safest, that enters into the state of disproportion to his person. I find in the lives of the later reputed saints, [b] that St. Theresa á Jesu made a vow to do every thing, which she should judge to be the best. I will not judge the person, nor censure the action, because possibly her intention, and desires were of greatest sanctity; but whosoever considers the story of her life, and the strange repugnancies in the life of man to such undertakings, must needs fear to imitate an action of such danger, and singularity. The advice which in this case is safest to be followed is, that we employ our greatest industry, that we fall not into sin, and actions of forbidden nature; and then strive by parts, and steps, and with

[a] Histor. Lausiac.

[b] Πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι νόμος ἀπαράβατος. *Epictet. c. 75.*

much weariness, in attempering our zeal, to superadd degrees of eminency, and observation of the more perfect instances of sanctity, that doing some excellencies which God hath not commanded[a] he may be the rather moved to pardon our prevaricating so many parts of our necessary duty. If love transport us, and carry us to actions sublime and heroical, let us follow so good a guide and pass on with diligence, and zeal, and prudence, as far as love will carry us; but let us not be carried to actions of great eminency and strictness and unequal severities by scruple, and pretence of duty; lest we charge our miscarriages upon God, and call the yoke of the gospel insupportable, and Christ a hard task-master. But we shall pass from virtue to virtue with more safety, if a spiritual guide take us by the hand: only remembering, that if the angels themselves, and the beatified souls do now, and shall hereafter differ in degrees of love and glory, it is impossible, the state of imperfection should be confined to the highest love, and the greatest degree, and such as admits no variety, no increment or difference of parts and stations.

2. Our love to God consists not in any one determinate degree, but hath such a latitude, as best agrees with the condition of men, who are of variable natures, different affections and capacities, changeable abilities, and which receive the heightnings and declensions according to a thousand accidents of mortality. For when a law is regularly prescribed to persons, whose varieties, and different constitutions cannot be regular or uniform, it is certain God gives a great latitude of performance, and binds not to just atoms and points; the laws of God are like universal objects received into the faculty, partly by choice, partly by nature; but the variety of perfection is by the variety of the instruments, and disposition of the recipient, and are excelled by each other in several

[a] ξὺν τῷ δικαίῳ γὰς μείζ' ἔξεςι φρονεῖν. *Sophoc. Ajac.*

senses, and by themselves at several times; and so is the practice of our obedience, and the entertainments of the divine commandments: for some are of malleable natures, others are morose, some are of healthful and temperate constitutions, others are lustful, full of fancy, full of appetite; some have excellent leisure and opportunities of retirement, others are busy in an active life, and cannot with advantages attend to the choice of the better part; some are peaceable and timorous, and some are in all instances serene, others are of tumultuous, and unquiet spirits; and these become opportunities of temptation on one side, and on the other, occasions of a virtue; but every change of faculty, and variety of circumstance hath influence upon morality and therefore their duties are personally altered, and increase in obligation, or are slackened by necessities according to the infinite alteration of exterior accidents, and interior possibilities.

3. Our love to God must be totally exclusive of an affection to sin, and engage us upon a great, assiduous, and laborious care to resist all temptations, to subdue sin, to acquire the habits of virtues, and live holily, as it is already expressed in the discourse of repentance. We must prefer God as the object of our hopes, we must choose to obey him rather than man, to please him rather than satisfy ourselves, and we must do violence to our strongest passions, when they once contest against a divine commandment. If our passions are thus regulated, let them be fixed upon any lawful object whatsoever, if at the same time we prefer heaven, and heavenly things; that is, would rather choose to lose our temporal love, than our eternal hopes (which we can best discern, by our refusing to sin upon the solicitation or engagement of the temporal object) then although we feel the transportation of a sensual love towards a wife, or child, or friend, actually more pungent and sensible, than passions of religion are; they are less perfect, but

they are not criminal. Our love to God requires, that we do his commandments, and that we do not sin, but in other things we are permitted in the condition of our nature to be more sensitively moved by visible than by invisible and spiritual objects. Only this, we must ever have a disposition, and a mind prepared to quit our sensitive and pleasant objects, rather than quit a grace, or commit a sin. Every act of sin is against the love of God, and every man does many single actions of hostility, and provocation against him; but the state of the love of God is that, which we actually call the state of grace. When Christ reigns in us, and sin does not reign, but the spirit is quickened, and the lusts are mortified; when we are habitually virtuous, and do acts of piety, temperance and justice, frequently, easily, cheerfully, and with a successive, constant, moral and human industry according to the talent which God hath intrusted to us in the banks of nature and grace; then we are in the love of God, then we *love him with all our heart*. But if sin grows upon us, and is committed more frequently, or gets a victory with less difficulty, or is obeyed more readily, or entertained with a freer complacency, then we love not God, as he requires; we divide between him and sin; and God is not the Lord of all our faculties. But the instances of scripture are the best exposition of this commandment: For * *David followed God with all his heart to do that which was right in his eyes;* and *Josiah turned to the Lord with all his heart, and with all his soul, and with all his might.* Both these kings did it, and yet there was some inperfection in David, and more violent recessions; for so saith the scripture of Josiah, *like unto him was there no King before him;* David was not so exact as he; and yet he followed God with all his heart; from which, these two corollaries are certainly deducible, that to love God with

* 1 King 14. 8, 2 King. 23. 25.

all our heart admits variety of degrees, and the lower degree is yet a love with all our heart; and yet to love God requires a holy life, a diligent walking in the commandments, either according to the sense of innocence, or of penitence, either by first or second counsels; by the spirit of regeneration, or the spirit of renovation and restitution: the sum is this; the sense of this precept is such as may be reconciled with the infirmities of our nature, but not with a vice in our manners, with the recession of single acts, seldom done, and always disputed against, and long fought with, but not with an habitual aversation or a ready obedience to sin, or an easy victory.

This commandment being the sum of the first table, had in Moses' law particular instances, which Christ did not insert into his institution, and he added no other particular, but that which we call the third commandment concerning veneration and reverence to the name of God. The other two, viz. concerning images and the sabbath have some special considerations.

The Jews received daily offence against the catechisms of some churches, who in the recitation of the decalogue omit the second commandment, as supposing it to be a part of the first according as we account them;[b] and their offence rises higher, because they observe, that in the new testament, where the decalogue is six times repeated in special recitation, and in summaries, there is no word prohibiting the making, retaining, or respect of images. Concerning which things Christians consider, that God forbad to the Jews the very having and making images, and representments, not only of the true God, or of false and imaginary deities, but of visible creatures; which because it was but of temporary reason,

[a] 2, Command.

[b] Ὁ Μωσῆς τὰς δοκίμους ἢ γλαφυρὰς τέχνας, ζωγραφίαν, ἢ ἀνδριαντοποιίαν ἐκ τῆς καθ' ἡμᾶς πολιτείας ἐξήλασε, *Philo de Gigant.* Vide Exod. 34. 13. Deut. 4. 16. et 7. c. v. 20. et Numb. 33. 52.

and relative consideration of their aptness to superstition [a] and their conversing with idolatrous nations, was a command proper to the nation, part of their covenant, not of essential, indispensible and eternal reason, not of that, which we usually call *the law of nature*. Of which also God gave testimony, because himself commanded the signs and representment of Seraphim, to be set upon the mercy-seat, toward which the priest and the people made their addresses in their religious adorations; and of the brasen serpent, to which they looked, when they called to God for help against the sting of the venomous snakes. These instances tell us, that to make pictures or statues of creatures is not against a natural reason, and that they may have uses, which are profitable, as well as be abused to danger, and superstition. Now although the nature of that people was apt to the abuse; and their intercourse with the nations in their confines was too great an invitation to entertain the danger, yet christianity hath so far removed that danger, by the analogy and design of the religion, by clear doctrines, revelations, and infinite treasures of wisdom, and demonstrations of the spirit, that our blessed law-giver thought it necessary to remove us from superstition by a prohibition of the use of images, and pictures. And therefore left us to the sense of the great commandment, and the dictates of right reason, to take care, that we do not dishonor the invisible God with visible representations of what we never saw, nor cannot understand; nor yet convey any of God's incommunicable worship in the forenamed instances to any thing but himself. And for the matter of images we have no other rule left us in the new testament; the rules of reason and nature, and the other parts of the institution are abundantly

[a] Imo et ecclesia 8 Novemb. celebrat. Martyrium Claudii Nicostrati et sociorum, qui cum peritissimi fuerant statuarii mortem potius ferre quàm Gentilibus simulachra facere maluerunt. Ἀγαλμα δὲ καθιστάναι διὰ τὸ μὴ νομίζειν ἀνθρωπόμορφον εἶναι τὸν θεὸν, dixit Diodo. Sic. de Moyse.

sufficient for our security. And possibly St. Paul might relate to this, when he affirmed concerning the fifth, that *it was the first commandment with promise.* For in the second commandment to the Jews, as there was a great threatening, so also a greater promise of shewing mercy to a thousand generations. But because the body of this commandment was not transcribed into the christian law, the first of the decalogue, which we retain, and in which a promise is inserted, is the fifth commandment. And therefore the wisdom of the church was remarkable in the variety of sentences concerning the permission of images. At first, when they were blended in the danger, and impure mixtures of Gentilism, and men were new recovered from the snare, and had the relics of a long custom to superstitious and false worshippings, they endured no images, but merely civil; but as the danger ceased, and christianity prevailed, they found, that pictures had a natural use of good concernment, to move less knowing people by the representment and declaration of a story; and then they knowing themselves permitted to the liberties of christianity and the restraints of nature and reason, and not being still weak under prejudice, and childish dangers, but fortified by the excellency of a wise religion, took them into lawful uses; doing honour to saints, as unto the absent emperors according to the custom of the empire; they erected statues to their honour, and transcribed a history, and sometimes a precept into a table, by figures making more lasting impressions, than by words and sentences, while the church stood within these limits, she had natural reason for her warrant, and the custom of the several countries, and no precept of Christ to countermand it; they who went farther, were unreasonable, and according to the degree of that excess were superstitious.

The duties of this commandment are learned by the

intents of it; [a] for it was directed against the false religion of the nations, who believed the images of their gods to be filled with the deity; and it was also a caution to prevent our low imaginations of God, lest we should come to think God to be like man; and thus far there was indispensible, and eternal reason in the precept; and this was never lessened in any thing by the Holy Jesus, and obliges us Christians to make our addresses and worshippings to no God, but the God of the Christians, that is, of all the world; and not to do this in, or before an image of him, because he cannot be represented. For the images of Christ and his saints, they come not into either of the two considerations, and we are to understand our duty by the proportions of our reverence to God, expressed in the great commandment. Our fathers in christianity, as I observed now, made no scruple of using the images and pictures of their princes, and learned men; which the Jews understood to be forbidden to them in the commandment; then they admitted even in the utensils of the church some cælatures and engravings. Such was that Tertullian speaks of, *The good shepherd in the chalice.* Afterwards they admitted pictures, but not before the time of Constantine, for in the council of Eliberis, they were forbidden; and in succession of time the scruples lessened with the danger, and all the way they signified their belief to be, that this commandment; was only so far retained by Christ, as it relied upon natural reason, or was a particular instance of the great commandment, that is, images were forbidden, where they did dishonour God, or lessen his reputa-

[a] Τὸν ἀόρατον εἰκονογραφεῖν ἡ διαπλάσσειν οὐχ ὅσιον. *Philo. de legatione.*

Prioribus 170 annis templa quidem ædificabant [Romani] simulachrum verò nullum effigiatum faciebant, perinde atque nefas esset meliora per deteriorum similitudines exprimere. *Plutarch. Numa.*

Εἴη γὰρ ἓν τοῦτο, μόνος θεὸς περιέχον ἡμᾶς ἅπαντας καὶ γῆν καὶ θάλατταν, ὃ καλοῦμεν οὐρανὸν καὶ κόσμον καὶ τὴν τῶν ἀυτῶν φύσιν· τούτου τίς ἂν εἰκόνα πλάττειν θαῤῥήσειε νοῦν ἔχων, ὁμοίαν τινὶ τῶν παρ' ἡμῖν; ἀλλ' ἐὰν δεῖ πᾶσαν ξοανοποιΐαν τέμενος ἀφορίσαντας καὶ σηκὸν ἀξιόλογον τιμᾶν εἴδους χωρίς. *Strab. l. 16.*

Ὀφθαλμοῖς οὐχ' ὁρᾶται, οὐδενὶ ἔοικεν, διόπερ αὐτὸν οὐδεὶς ἐκμαθεῖν ἐξ εἰκόνος δύναται. *Antistn.*

tion, or estrange our duties, or became idols, or the direct matter of superstitious observances, charms, or senseless confidences; but they were permitted to represent the humanity of Christ, to remember saints and martyrs, to recount a story, to imprint a memory, to do honour and reputation to absent persons; and to be the instruments of a relative civility and esteem. But in this particular, infinite care is to be taken, of scandal, and danger, of a forward and zealous ignorance; or of a mistaking and peevish confidence; and where a society hath such persons in it, the little good of images must not be violently retained with the greater danger and certain offence of such persons, of whom consideration is to be had in the cure of souls. I only add this, that the first christians made no scruple of saluting the statues of their princes, and were confident, it made no intrenchment upon the natural prohibition contained in this commandment, because they had observed, that exterior inclinations, and addresses of the body, though in the lowest manner, were not proper to God[a] but in scripture found also to be communicated to creatures, to kings, to prophets, to parents, to religious persons; and because they found it to be death to do affront to the pictures and statues of their emperors, they concluded in reason (which they also saw verified by the practice and opinion of all the world) that the respect they did at the emperor's statue was accepted as a veneration to his person; but these things are but sparingly to be drawn into religion, because the customs of this world are altered, and their opinions new; and many who have not weak understandings, have weak consciences; and the necessity for the entertainment of them is not so great, as the offence is or may be.

[b] *Thou shalt not take the name of the Lord thy God in vain.*] This our blessed Saviour repeating expresses

[a] Gen. 41, 12. Gen. 23. 12. and 27. 29. and 42. 6. 1 Sam. 20. 41. 1. King 1. 16.
[b] 3. Command.

it thus, It hath been said to them of old time, [a] *Thou shalt not forswear thyself*; to which Christ adds out of Numbers 30. 2. *But thou shalt perform thy oaths unto the Lord.* The meaning of the one we are taught by the other. We must not invocate the name of God in any promise in vain, that is, with a lie, which happens either out of levity, that we change our purpose, which at first we really intended; or when our intention at that instant was fallacious, and contradictory to the undertaking. This is to take the name of God, that is, to use it, to take it into our mouths *for vanity*; that is, according to the perpetual style of scripture, for a lie.[b] *Every one hath spoken vanity to his neighbour*, that is, he hath lied unto him: for so it follows, *with flattering lips, and with a double heart*; and *swearing deceitfully*, is by the psalmist called [c] *lifting up his soul unto vanity.* [d] And Philo the Jew, who well understood the law, and the language of his nation, renders the sense of this commandment to be *to call God to witness to a lie*; and this is to be understood only in promises, for so Christ explains it, by the appendix out of the law, *thou shalt perform thy oaths*: for, lying in judgment, which is also with an oath, or taking God's name for witness, is forbidden in the ninth commandment. To this Christ added a further restraint; for whereas by the natural law it was not unlawful to swear by any oath that implied not idolatry, or the belief of a false God, (I say) any grave and prudent oath, when they spake a grave truth: and whereas it was lawful for the Jews in ordinary intercourse to swear by God, so they did not

[a] Apud Romanos sancitum est ut si per Deum juraus quis perjeraret, ad Deum ipsum plectendus remitteretur, quem satis esse idoneum suæ Majestatis vindicem dicebant. *l. jurisjurandi C. de rebus credit: & jurejur.* Sin per genium principis quis jurans pejerasset castigabatur fustibus cum hoc elogio, Temerè ne jura. *Si duo patroni. Sect. fin. de jure jur.*

Lysander dixit, homines uti posse pro suo commodo juramentis, sicut pueri astragulis. *Plutarch: in Lysand.* Idem in *Æmylio* ait, Macedonas usos esse juramento uti Monetâ.

[b] Psal. 12. 2. [c] Psal. 24. 4.

[d] Οὐκ ἔλαβεν εἰπεῖ ματαίῳ τὴν ψυχὴν αὐτοῦ· μάρτυρα δὲ καλεῖν ἐπὶ ψεύδει θεὸν ἀνοσιώτατον. *Philo.*

swear to a lie (to which also swearing to an impertinency might be reduced by a proportion of reason; and was so accounted of in the practice of the Jews) but else, and in other cases they used to swear by God or by a creature respectively. For, [a] *they that swear by him, shall be commended*, said the psalmist; and *swearing to the Lord of Hosts*; is called, *speaking in the language of Canaan:* Most of this was rescinded; Christ forbid all swearing, not only swearing to a lie, but also swearing to a truth in common affairs; [b] not only swearing commonly by the name of God, but swearing commonly *by heaven*, and *by the earth*, *by our head*, or by any other oath; only let our speech be *yea*, or *nay*, that is plainly affirming or denying. In these, I say, Christ corrected the licence, and vanities of the Jews and gentiles. For as the Jews accounted it religion to name God, and therefore would not swear by him, but in the more solemn occasions of their life; [c] but in trifles, they would swear by their fathers, or the light of heaven, or the ground they trod on: so the Greeks were also careful not to swear by the gods lightly, much less fallaciously; but they would swear by any thing about them, or near them, upon an occasion as vain as their oath. But because these oaths are either indirectly to be referred to God, (and Christ instances in divers) or else they are but a vain testimony: or else they give a divine honour to a creature by making it a judge of truth, and discerner of spirits, therefore Christ seems to forbid all forms of swearing whatsoever: in pursuance of which law, Basilides being converted at the prayers of Potamiæna a virgin martyr, and required by his fellow soldiers to swear upon some occasion then happening, answered, it was not lawful for him to swear, for he was a Christian;

[a] Psal. 63. 11. 1 Sam. 20. 17. Isai. 19. 18.

[b] Ἁπλᾶ γὰρ ἔστι τὰς ἀληθείας ἴσθι. *Æschyl.* ἁπλοῦν κρίσις. *Mart. l.* 11. *ep.* 95.

[c] Ecce negas jurasque mihi per templa Tonantis;
Non credo, jura, Verpe, per Anchialum:

Id est, per Elohim Hebræorum, vide Harmenopulum in Plin. l. 6. c. 27. et Scalig. de emend. tem. in append. libror. Μὴ ὀμνύειν κατὰ τῶν θεῶν ἁπλῶς, ἀλλὰ κατὰ τῶν προσηγγελμένων. *Interp. in Hom. Euseb. lib.* 6. *hist. cap.* 4.

and many of the fathers have followed the words of Christ in so severe a sense, that their words seem to admit no exception.

[a] But here a grain of salt must be taken, lest the letter destroy the spirit. First, it is certain the Holy Jesus forbad a custom of swearing; it being great irreligion to despise and lessen the name of God, which is the instrument and conveyance of our adorations to him; by making it common and applicable to trifles, and ordinary accidents of our life. [b] He that swears often, many times swears false, and however *layes by* that reverence, which being due to God, the scripture determines it to be due at his name: his *name is to be loved and feared.* And therefore Christ commands that our communication be *yea, yea,* or *nay, nay;* that is, our ordinary discourses should be simply affirmative, or negative. In order to this, [c] Plutarch affirms out of Favorinus, that the reason why the Greeks forbad children who were about to swear by Hercules, to swear within doors; was, that by this delay and preparation they might be taught not to be hasty or quick in swearing, but all such invocations should be restrained and retarded by ceremony; and Hercules himself was observed never to have sworn in all his life time but once. 2. Not only customary swearing is forbidden, but all swearing upon a slight cause. St. Basil upbraids some Christians, his contemporaries with the example of Clinias the Pythagorean, who, rather than he would swear, suffered a mulct of three talents. And all the followers of Pythagoras admitted no oath, unless the matter were grave, necessary, and charitable; and the wisest and gravest persons among the heathens were very severe in their counsels concerning oaths. 3. But there are some

[a] Vide Ecclus. 23. 9. 11. 13.

[b] Dominus et Jacobus ideo prohibuerunt jusjurandum, non ut illud prorsus è rebus humanis tollerent, sed quia caveremus à perjurio non facilè jurando. *St. August. serm.* 28. *de verbis Apost.*

[c] Ῥωμαϊκὰ κηἐπίχεσίς ἐςι τῆς πρὸς τὸν ὅρκον εὐχερείας καὶ ταχυτῆτος τὸ γινόμενον· ὡς φαβορῖνος ἔλεγε· τὸ γὰρ ὥσπερ ἐκ παρασκευῆς μέλλησιν ἐμποιεῖ καὶ βουλεύσασθαι δίδωσι.

cases in which the interest of kingdoms and bodies politic, peace and confederacies require the sanction of promissory oaths, and they whom we are bound to obey, and who may kill us if we do not, require that their interests be secured by an oath; and that in this case, and all that are equal, our blessed Saviour did not forbid oaths, is certain, not only by the example of Christians, but of all the world before and since this prohibition, understanding it to be of the nature of such natural bands and securities, without which commonwealths in some cases are not easily combined, and therefore to be a thing necessary, and therefore not to be forbidden. Now what is by Christians to be esteemed a slight cause, we may determine by the account we take of other things. The glory of God is certainly no light matter, and therefore when that is evidently and certainly concerned, not phantastically, and by vain and imaginary consequences, but by prudent, and true estimation, then that we may lawfully swear, we have St. Paul's example, who well understood the precept of his master, and is not to be supposed *easily* to have done any violence to it; but yet we find religious affirmations, and God invoked for witness, *as a record upon his soul*, in his epistles to the Romans, Galatians, and Corinthians. But these oaths were only assertory. Tertullian affirmeth, that Christians refused to swear by the genius of the prince, because it was a dæmon; but they sware by his health, and their solemn oath was by God and Christ, and the Holy Spirit, and the majesty of the emperor. The fathers of the Ephesine council made Nestorius and Victor swear, and the bishops at Chalcedon swore by the health of their princes. But as St. Paul did it extrajudicially, when the glory of God was concerned in it, and the interest of souls; so the Christians used to swear in a cause of piety, and religion, in obedience, and upon public

* Rom. 1. 9. 2 Cor. 11. 31. Gal. 1. 20.

command, or for the ends of charity and justice, both with oaths promissory and assertory, as the matter required: with this only difference, that they *never did swear* in the causes *of justice or charity*, but when they were before a magistrate: but if it were in a cause of religion, and in matters of promise, *they did indeed swear among themselves*, but always to or in communities and societies, obliging themselves by oath not to commit wickedness, robberies, sacrilege, not to deceive their trust, not to detain the pledge, which rather was an act of direct intercourse with God, than a solemn or religious obligation to man; which very thing Pliny also reports of the Christians.

The sum is this:[a] since the whole subject matter of this precept is *oaths promissory*, or vows; all promises with oaths are regularly forbidden to Christians, unless they be made to God, or God's vicegerent in a matter not trifling. For in the first case a promise made to God, and a swearing by God to perform the promise, to him is all one; for the name of God being the instrument and determination of all our addresses, we cannot be supposed to speak to God without using of his name explicitly or by implication; and therefore he that promises to God, makes a promise, and uses God's name in the promise; the promise itself being in the nature of prayer or *solemn invocation* of God. In the second case, when the public necessity requires it, of which we are not judges, but are under authority,[b] we find the lawfulness by being bound to believe, or not to contradict the pretence of its necessity; only care is to be taken, that the matter be grave or religious, that is, it is to be esteemed, and presumed so by us, if the oath be imposed by our lawful superiors, and to be cared for by them; or else it is so

[a] Τὸ γὰρ ὃ τὸ ὁ συλλαβαὶ δύο ἀλλ' ὅμως τὸ κράτιστον τῶν ἀγαθῶν ἡ ἀλήθεια, ᾧ ὁ ἴσος λόγος τῆς πίστεως τὸ ψεῦδος, τοῖς μικροῖς τούτοις ῥήμασι πολλάκις ἐμπεφύκασι. *St. Basil. l. de Spir. S.*

[b] Necessitas magnum humanæ imbecillitatis præsidium; quicquid cogit excusat. *Senec.*

to be provided for by ourselves, when our intercourse is with God, as in vows and promises passed to God; being careful, that we do not offer to God goat's hair, or the fumes of mushrooms, or the blood of swine, that is, things either impious or vain. But in our communication, that is, in our ordinary intercourse with men, we must promise by simple testimony, not by religious adjurations, though a creature be the instrument of the oath.

But this forbids not assertory oaths at all, or deposing in judgment, for of this Christ speaks not here; it being the proper matter of another commandment; and since (as St. Paul affirms) [a] *an oath is the end of all controversy*, and that the necessity of commonwealths requires that a period should be fixed to questions, and a rule for the nearest certainly for judgment, whatsoever is necessary is not unlawful, and Christ, who came to knit the bonds of government faster by the stricture of more religious ties, cannot be understood to have given precepts to dissolve the instruments of judicature, and prudent government. But concerning assertory oaths, although they are not forbidden, but supposed in the ninth commandment to be done before our judges in the cause of our neighbour; yet because they are only so supposed, and no way else mentioned by permission, or intimation; therefore they are to be estimated by the proportions of this precept concerning promissory oaths: they may be taken in judgment and righteousness; but very lightly, never extrajudicially; only a less cause, so it be judicial, may authorize an assertory, than a promissory oath. Because many cases occur, in which peace and justice may be concerned, which without an oath are indeterminable. But there are but few necessities to confirm a promise by an oath: And therefore the reverence of the name of God ought not to be intrenched upon in accidents of little or no

[a] Heb. 6. 16.

necessity; God not having made many necessities in this case, would not in the matter of promise give leave to use his name, but when an extraordinary case happens. An oath in promises is of no use for ending questions, and giving judicial sentences. And the faith of a Christian, and the word of a just person will do most of the work of promises; and it is very much to the disreputation of our religion, or ourselves, if we fall into hypocrisy and deceit, or if a Christian asseveration were not of value equal with an oath. And therefore Christ forbidding promissory oaths, and commanding so great simplicity of spirit and honesty, did consonantly to the design, and perfection of his institution, [a] intending to make us so just and sincere, that our religion being infinite obligation to us, our own promises should pass for bond enough to others, and the religion receive great honour by being esteemed a sufficient security and instrument of public intercourse. And this was intimated by our Lord himself in that reason he is pleased to give of the prohibition of swearing: [b] *Let your communication be yea, yea, nay, nay, for whatsoever is more cometh of evil:* that is, as good laws come from ill manners, the modesty of clothing from the shame of sin, antidotes and physic by occasion of poisons and diseases, so is swearing an effect of distrust, and want of faith or honesty, on one or both sides: men dare not trust the word of a Christian, or a Christian is not just and punctual to his promises, and this calls for confirmation by an oath; so that oaths suppose a fault, though they are not faults always themselves; whatsoever is more then Yea, or Nay, is not always evil,

[a] Μὴ ὀμνύναι θεοὺς· ἀσκεῖν γὰρ αὐτὸν δεῖν ἀξιόπιστον παρέχειν. *Hierocl.* Vide Marc. Anton. in descriptione viri boni. l. 3. μήτε ὅρκου δεόμενος. Τῶν δικαίων ναὶ ἐστὶ ναὶ, καὶ οὐ ἐστὶν οὐ; tritum est: ita scil. ut facta dictis respondere justorum sit. Κάλλιστον, καὶ βιοφιλέστατον καὶ ἄρμοττον λογικῇ φύσει τὸ ἀνόματον οὕτως ἀληθεύειν ἐφ' ἑκάστους δεδιδαγμένη, ὡς λόγους ὅρκους εἶναι νομίζεσθαι. *Philo.*

Verbum Sacerdotis] apud Christianæ Ecclesiæ ministros etiam hodie manet loco juramenti. Ad eundem sensum apud antiquos fuerunt verba illa prætoris ex edicto perpetuo. [Sacerdotem Vestalem, et Flaminem Dialem in omni mea jurisdictione jurare non cogam.] *A Gell. l.* 10. *c.* 15.

but it always cometh of evil. And therefore the Essens esteemed every man that was put to his oath, no better than an infamous person, a perjurer, or at least suspected, not esteemed a just man: and the heathens would not suffer the priests of Jupiter [a] to swear, because all men had great opinion of his sanctity and authority: and the Scythians derided Alexander's caution and timorous provision, when he required an oath of them: *Nos religionem in ipsâ fide novimus:* Our faith is our bond; [b] and they who are willing to deceive men, will not stick to deceive when they have called God to witness. But I have a caution to insert for each, which I propound as an humble advice to persons eminent, and publicly interested.

1. That princes, and such as have power of decreeing the injunction of promissory oaths, be very curious and reserved, not lightly enjoining such promises; [c] neither in respect of the matter trivial, nor yet frequently, nor without great reason enforcing. The matter of such promises must be only what is already matter of duty, or religion; for else the matter is not grave enough for the calling of God to testimony; but when it is a matter of duty, then the oath is no other than a vow or promise made to God in the presence of men. And because Christians are otherwise very much obliged to do all which is their duty, in matters both civil and religious, of obedience and piety, therefore it must be an instant necessity, and a great cause to superinduce such a confirmation, as derives from the so sacredly invocating the name of God; it must be when there is great necessity that the duty be actually performed, and when the supreme power either hath not power sufficient to punish the delinquent, or may miss to have notice of the delict.

[a] Curtius lib. 7.

[b] Qui non reverentur homines fallent Deos. *Cicero pro Roscio.*

[c] Οὐ γὰρ πίστεως τεκμήριον πολυορκία, ἀλλὰ ἀπιστίας ἔτι παρὰ τοῖς ἐυφρονῶσι. *Philo in Decal.*

For in these cases it is reasonable to bind the faith of the obliged persons by the fear of God after a more especial manner; but else there is no reason sufficient to demand of the subject any further security, than their own faith and contract. The reasons of this advice relies upon the strictness of the words of this precept against promissory oaths, and the reverence we owe to the name of God. Oaths of allegiance are fit to be imposed in a troubled state, or to a mutinous people: But it is not so fit to tie the people by oath to abstain from transportations of metal, or grain, or leather, from which by penalties they are with as much security, and less suspicion of iniquity restrained.

2. Concerning assertory oaths, and depositions in judgment, although a greater liberty may be taken in the subject matter of the oath, and we may, being required to it, swear in judgment, though the cause be a question of money, or our interest, or the rights of a society; And St. Athanasius purged himself by oath before the Emperor Constantius: yet it were a great pursuance and security of this part of Christian religion, if in no case contrary oaths might be admitted, in which it is certain one part is perjured to the ruin of their souls[a], to the intricating of the judgment, to the dishonour of religion; but that such rules of prudence and reasonable presumption be established, that upon the oath of that party, which the law shall choose, and upon probable grounds shall presume for, the sentence may be established. For by a small probability there may a surer judgment be given, than upon the confidence of contradictory oaths, and after the sin the judge is left to the uncertainty of conjectures as much as if but one part had sworn; and to much more, because such an oath is by the consent of all men accepted as a rule to determine in judg-

[a] Ἀλλ' ὅιπερ πρότεροι ὑπὲρ ὅρκια δηλήσαντο
Τῶν ἤτοι αὐτὸν τέρενα χρόα γῦπες ἔδονται.

Homer. Iliad. l. 4.

ment. By these discourses we understand the intention of our blessed Master in this precept; and I wish by this or any thing else men would be restrained from that low, cheap, unreasonable and inexcusable vice of customary swearing, to which we have nothing to invite us, that may lessen the iniquity; for which we cannot pretend temptation, nor alledge infirmity, but it begins by wretchlessness, and a malicious carelessness, and is continued by the strength of habit, and the greatest immensity of folly. And I consider, that christian religion being so holy an institution, to which we are invited by so great promises, in which we are instructed by so clear revelations, and to the performance of our duties compelled by the threatenings of a sad and insupportable eternity, should more than sufficiently endear the performance of this duty to us. The name of a christian is a high and potent antidote against all sin, if we consider aright the honour of the name, the undertaking of our covenant, and the reward of our duty. The Jews eat no swine's flesh, because they are of Moses, and the Turks drink no wine, because they are Mahometans, and yet we swear for all we are Christians, then which there is not in the world a greater conviction of our baseness and irreligion. Is the authority of the Holy Jesus so despicable, are his laws so unreasonable, his reward so little, his threatenings so small, that we must needs in contempt of all this profane the great name of God, and trample under foot the laws of Jesus, and cast away the hopes of heaven, and enter into security to be possessed by hell torments for swearing, that is, for speaking like a fool, without reason, without pleasure, without reputation, much to our disesteem, much to the trouble of civil and wise persons, with whom we join in society and intercourse? Certainly hell will be heat seven times hotter for a customary swearer, and every degree of his unreasonableness will give him a new degree of torment, when he shall find himself in flames for being a stupid, an

atheistical, an irreligious fool. This only I desire should be observed, that our blessed Master forbids not only swearing by God, but by any creature;[a] for every oath by a creature does involve and tacitly relate to God. And therefore, saith Christ, *Swear not by heaven*, for it is the throne of God; and he that sweareth by the throne of God, sweareth by it, and by him that sitteth thereon. So that it is not a less matter to swear by a creature than to swear by God, for a creature cannot be the instrument of testimony, but as it is a relative to God, and it by implication calls the God of that creature to witness. So that although in such cases, in which it is permitted to swear by God, we may in those cases express our oath in the form of advocating and calling the creature [as did the primitive Christians swearing by the health of their emperor, and as Joseph swearing by the life of Pharoah,[b] and as Elisha swearing by the life of Elias, and as did St. Paul,[c] protesting *by the rejoicing he had in Jesus Christ*, and as we in our forms of swearing in courts of judicature touch the gospels, saying, So help me God, and the contents of this book; and in a few ages lately past, bishops and priests sometimes swore upon the cross, sometimes upon the altar, sometimes by their holy order] yet we must remember that this in other words and ceremonies is but a calling God for witness. And he that swears by the cross, swears by the holy crucifix, that is, Jesus crucified thereon; and therefore these and the like forms are therefore not to be used in ordinary communication, because they relate to God; they are as obligatory as the immediate invocation of his holiness and Majesty; and it was a judaical vanity to think swearing by creatures was less obliging:[d] they

[a] Ὄμνυμι δ' ἱερὸν αἰθέρ' οἴκησιν Διός. *Sophoc. Menal.*
Qui per salutem suam jurat, Deum jurare videtur: respectu enim divini Numinis jurat. *Ulpian. J. C. Concil. Chalc. c.* 25.

[b] 2 Kings 2. 2. [c] 1 Cor. 15. 31. Vide supra 19.

[d] Per tua jurares sacra, tuúmque caput. *Mart.*
Deut. 30. 19. Isa. 1. 2. Micah 1. 2. St. August. epist. ad Publicolam, et l. 51. Duo patroni. Si quis juraverit et l. non erit D. de jure jurando. *Tertul. ad Scap.*

are just with the same restraints made to be religious as the most solemn invocation of the holy and reverend name of God; lawful, or unlawful, as the other; unless the swearing by a creature come to be spoiled by some other intervening circumstance, that is, with a denying it to relate to God; for then it becomes superstition, as well as profanation and it gives to a creature, what is proper to God; or when the creature is contemptible, or less than the gravity of the matter, as if a man should swear by a fly, or the shadow of a tree; or when there is an indecorum in the thing, or something that does at too great distance relate to God; for that which with greatest vicinity refers to God in several religions is the best instrument of an oath, and nearest to God's honour, as in Christianity are the holy sacrament, the cross, the altar, and the gospels; and therefore too great a distance may be an indecency next to a disparagement. This only may be added to this consideration, that although an oath, which is properly calling God or God's relative into testimony, is to be understood according to the former discourse, yet there may be great affirmations or negations respectively, and confirmed by forms of vehement asseveration, such as the customs of a nation, or consent shall agree upon, and those do in some cases promote our belief, or confirm our pretensions better than a plain yea, or no: because by such consent the person renders himself infamous, if he breaks his word or trust; and although this will not come under the restraint of Christ's words, because they are not properly oaths, but circumstances of earnest affirmation or negation, yet these are human attestations, introduced by custom or consent, and as they come not under the notion of swearing, so they are forms of testi-

Testor chara Deos---téque tuúmque
Dulce caput, magicas invitam accingier artes.
Virgil. l. 4. Eneid.

Perque suos illam quondam jurasse recordor,
Perque meos oculos, et doluere mei.
Ovid.

mony, and collateral engagement of a more strict truth.

The holy Jesus having specified the great commandment of [a] *loving God with all our heart*, [b] in this one instance of hallowing, and keeping his name sacred, that is, from profane and common talk, and less prudent, and unnecessary intercourses, instanced in no other commandment of Moses; but having frequent occasion to speak of the sabbath, for ever expresses his own dominion over the day, and that he had dissolved the bands of Moses in this instance; that now we were no more obliged to that rest, which the Jews religiously observed by prescript of the law; and by divers acts against securities of the then received practices did desecrate the day, making it a broken yoke, and the first great instance of Christian liberty. And when the apostle gave instructions that no *man should judge his brother in a holy day, or new moons, or the sabbath days*, he declared all the Judaical feasts to be obliterated by the sponge, which Jesus tasted on the cross; it was within the manuscript of ordinances, and there it was cancelled. And there was nothing moral in it, but that we do honour to God for the creation, and to that and all other purposes of religion, separate and hallow some portion of our time. The primitive church kept both the sabbath and the Lord's day till the time of the Laodicean council, about three hundred years after Christ's nativity, and almost in every thing made them equal, and therefore did not esteem the Lord's day to be substituted in the place of the obliterated sabbath, but a feast celebrated by great reason, and perpetual consent without precept or necessary divine injunction. But the liberty of the church was great; they found them-

[a] 4 Command. Coloss. 2. 16.

[b] Ignat. ep. ad Magnes. Καὶ μετὰ τὸ σαββατίσαι ἑορταζέτω πᾶς ὁ φιλόχριστος τὴν κυριακήν. Ἀνὴρ ἀργὸς πᾶσαν ἡμέραν ἑαυτὸν ἐμπαίζει. Diog. Clem. Apost. Constit. l. 7. c. 24. et lib. 8. Tertul. Monog. Canon Apost. 65. Et Zonar. in eund. Vide etiam Synod. Laodic.

selves disobliged from that strict and necessary rest, which was one great part of the sabbatic rites, only they were glad of the occasion to meet often for offices of religion, and the day served well for the gaining and facilitating the conversion of the Jews, and for the honourable sepulture of the synagogue, it being kept so long, like the forty days mourning of Israel for the death of their father Jacob; but their liberty they improved not to licence, but as an occasion of more frequent assemblies. And there is something in it for us to imitate, even to sanctify the name of God in the great work of the creation, reading his praises in the book of his creature, and taking all occasions of religious acts and offices, though in none of the Jewish circumstances.

7. Concerning the observation of the Lord's day which now the church observes, and ever did in remembrance of the resurrection, because it is a day of positive and ecclesiastical institution, it is fit that the church, who instituted the day, should determine the manner of its observation. It was set apart in honour of the resurrection, and it were not ill if all churches would into the weekly offices put some memorial of that mystery, that the reason of the festival might be remembered with the day, and God thanked with the renewing of the offices. But because religion was the design of the feast, and leisure was necessary for religion, therefore to abstain from [a] suits of law, and servile works, but such works as are of necessity and [b] charity, (which to observe are of themselves a very

[a] Feriis jurgia amovento, eásque in famulis operibus patratis habento. *Cicer. de leg. l. 2.*

[b] Quippe etiam festis quædam exercere diebus,
Fas et jura sinunt; rivos deducere nulla
Religio vetuit, segeti prætendere sepem,
Insidias avibus moliri, incendere vepres,
Balantúmque gregem fluvio mersare salubri.
Virgil apud Macrob.

De ferociâ Tiberii dedit testimonium Tacit. l. 3. Annal. his verbis. Quémue diem vacuum pœnâ? Ubi inter sacra et vota, quo tempore verbis etiam profanis abstineri mos esset, vincula et laqueus inducantur.

Εορτὴ οὐδὲν ἄλλο ἐςιν ἢ τὸ τὰ δίοντα πράττειν. *Thucyd. l. 1.*

good religion) is a necessary duty of the day; and to do acts of public religion is the other part of it. So much is made matter of duty by the intervention of authority; and though the church hath made no more prescriptions in this, and God hath made none at all; [a] yet he who keeps the day most strictly, most religiously, he keeps it best, and most consonant to the design of the church, and the ends of religion, and the opportunity of the present leisure, and the interests of his soul. The acts of religion proper for the day are prayers, aud public liturgies, preaching, catechizing, acts of charity, visiting sick persons, acts of eucharist to God, of hospitality to our poor neighbours, of friendliness and civility to all, reconciling differences, and after the public assemblies are dissolved, any act of direct religion to God, or of ease and remission to servants, or whatsoever else is good in manners, or in piety, or in mercy. What is said of this great feast of the Christians is to be understood to have a greater severity and obligation in the anniversary of the resurrection, of the ascension, of the nativity of our blessed Saviour, and of the descent of the Holy Spirit in Pentecost. And all day festival to the honour of God in remembrance of the holy apostles, and martyrs, and departed saints, [illegible] are with prudence to be chosen and [illegible] by the church so as not to be unnecessary, or burthensome or useless; so they are to be observed by us as instances of our love of the communion of saints, and our thankfulness for the blessing, and the example.

Honour thy father, and thy mother.] This commandment Christ made also to be Christian by his frequent repetition and mention of it in his sermons and laws, and so ordered it, that it should be the band

[a] St. Ignat. ep. ad Magnes. Ἕκαστος ὑμῶν σαββατιζέτω πνευματικῶς, μελέτῃ νόμου χαίρων, οὐ σώματος ἀνέσει, θημιουργίαν θεοῦ θαυμάζων, οὐχ ἕωλα ἐσθίων, καὶ χλιαρὰ πίνων, καὶ μεμετρημένα βαδίζων, καὶ ὀρχήσει καὶ κρότοις νοῦν οὐκ ἔχουσι χαίρων.

St. August. tract. 4 in Johan. Judæi serviliter observant diem sabbathi, ad luxuriam, ad ebrietatem. Quanto meliùs fœmina eorum lanam facerent, quàm illo die in Menianis salutarent? Et in Psal. 92. idem ferè.

of civil government, and society. In the decalogue God sets this precept immediately after the duties that concern himself, our duty to parents being in the confines with our duty to God, the parents being in order of nature next to God, the cause of our being and production, and the great almoners of eternity, conveying to us the essences of reasonable creatures, and the charities of heaven. And when our blessed Saviour in a sermon to the Pharisees spake of duty to parents, he rescued it from the impediments of a vain tradition, and secured this duty, though against a pretence of religion towards God, telling us that God would not himself accept a gift, which we took from our parents needs. This duty to parents is the very firmament and band of commonwealths. [a] He that honours his parents, will also love his brethren derived from the same loins, he will dearly account of all his relatives, and persons of the same cognation, and so families are united, and of them cities and societies are framed. [b] And because parents and patriarchs of families, and of nations had regal power, they who by any change succeeded in the care and government of cities and kingdoms, succeeded in the power and authority of fathers, and became so in estimate of law, and true divinity, to all their people. So that the duty here commanded is due to all our fathers in the sense of scripture and laws, not only to our natural but to our civil fathers, that is, to Kings, and govern-

[a] Ὁ λοιδορῶν τὸν πατέρα, δυσφημεῖ λόγῳ
Τὴν εἰς τὸ θεῖον δὲ μειλιχῷ βλασφημίαν. *Menand.*

[b] Ἐμφανεῖς θεοὶ μιμούμενοι τὸν ἀόρατον ἐν τῷ ζωοποιεῖν. De parentibus dixit Philo ad Decal.

Vivet extento procul ejus ævo,
Notus in fratres animi paterni.
Illum aget pennâ metuente solvi
Fama superstes. *Horat carm. l. 2. od. 2.*

Τὰς τε γονεῖς τίμα, τούς τ' ἴσχυι' ἐκγεγαῶτας. *Crito laus.*

Cùm tibi sint fratres, fratres ulciscere læsos,
Cûmque pater tibi sit, jura tuere patris.
Necessaria præsidia vitæ debentur his maximis. *Cicer. Offic. 2.*

ors. And the scripture adds, mothers, for they also being instruments of the blessing are the objects of the duty. The duty is honour, that is, reverence, and support, if they shall need it. And that which our blessed Saviour calls, [a] *not honouring our parents* in St. Matthew, is called in St. Mark, [b] *doing nothing for them*; and [honour] is expounded by [c] St Paul to be *maintenance* as well as *reverence*. [d] Then we honour our parents, if with great readiness we minister to their necessities, and communicate our estate, and attend them in sicknesses, [e] and supply their wants, and as much as lies in us, give them support, who gave us being.

VI. Command. *Thou shalt do no murder.*] so [f] *it was said to them of old time.* He that kills shall be guilty of judgement, that is, he is to die by the sentence of the judge. To this Christ makes an appendix, *but I say unto you, he that is angry with his brother* [*without a cause*] *shall be in danger of the judgement;* This addition of our blessed Saviour, as all the other, which are severer explications of the law than the Jews admitted, was directed against the vain and imperfect opinion of the lawyers, who thought to be justified by their external works, supposing, if they were innocent in matter of fact, God would require no more of them than man did, and what by custom or silence of the laws was not punishable by the judge, was harmless before God; and this made them to trust in the letter, to neglect the duties of repentance, to omit asking pardon for their secret irregularities, and the obliquities and aversations of their spirits; and this St. Paul also complains of, that neglecting [g] *the righteousness of God, they sought to establish their*

[a] Matth. 15. 6. [b] Mar. 7. 12. [c] 1 Tim. 5. 18.

[d] Γονέας τιμήσωμεν ὑπερβαλλόντως σωματος ὑπηρεσίας, καὶ χρημάτων χορηγίαν αὐτοῖς ὑπέχοντες ὅτι μάλιστα προθυμοτάτην. *Hierocl.*

[e] Φέρει δ' ἐπὶ τὴν ἐπιμυθίαν αὐτοὺς, καὶ τὸ τῶν δουλικοτέρων ὑπηρετημάτων ἅπτεσθαι ποτὲ τοὺς παῖδας, ὥστε καὶ πόδας ἀπονίψαι. *Hierocl. apud Stobæ.*

[f] Lev. 24. 21. Num. 35. 16, 17. [g] Rom. 10. 3.

own, that is, according to man's judgment. But our blessed Saviour tells them, that such an innocence is not enough; God requires more than conformity, and observation of the fact, and exterior piety, placing justice not in legal innocency, or not being condemned in judgement of the law, and human judicature, but in the righteousness of the spirit also; for the first acquits us before man, but by this we shall be held upright in judgement before the Judge of all the World. And therefore besides abstinence from murder, or actual wounds, Christ forbids all anger [without cause,] against our brother, that is, against any man.

By which not the first motions are forbidden, the twinklings of the eye, as the philosophers call them, the pro-passions, and sudden and irresistible alterations; [a] for it is impossible to prevent them, unless we could give ourselves a new nature, any more than we can refuse to wink with our eye, when a sudden blow is offered at it, or refuse to yawn when I see a yawning sleepy person, but by frequent and habitual mortification, and by continual watchfulness, and standing in readiness against all inadvertencies, we shall lessen the inclination, and account fewer sudden irreptions. A wise and meek person should not kindle at all, but after violent and great collision; and then, if like a flint he sends a spark out, it must as soon be extinguished as it shews, and cool as soon as sparkle. But however, the sin is not in the natural disposition. But when we entertain it, though it be, Seneca expresses it, [b] *cum voluntate non contumaci*, without a determination of revenge, then it begins to be a sin. Every indignation against the person of the man, in us is pride and self-love, and towards others ungentleness, and an immorigerous spirit. Which is to be understood, when the cause is not sufficient, or when the anger continues longer, or be excessive in the degrees of its proportion.

[a] St. Hieron. epist. ad Demetriad. [b] Seneca lib. 2. de ira. c. 4.

The causes of allowable anger are, when we see God dishonoured, or a sin committed, or any irregularity or fault in matter of government; a fault against the laws of a family, or good manners; disobedience, or stubborness; which in all instances where they may be prudently judged such by the governor, yet possibly they are not all direct sins against God and religion. In such cases we may be angry. But then we may also sin, if we exceed in time, or measure of degree.

The proportion of time St. Paul expresses, by not letting the sun set upon our anger. [a] Leontius Patricius was one day extremely and unreasonably angry with John the patriarch of Alexandria; at evening the patriarch sent a servant to him with this message, 'Sir, the sun is set:' upon which Patricius reflecting, and the grace of God making the impression deep, visible, and permanent, he threw away his anger, and became wholly subject to the council and ghostly aids of the patriarch. This limit St. Paul borrowed from the Psalmist: for that which in the fourth psalm, verse 5, we read [*Stand in awe and sin not*] the Septuagint reads [be angry, but sin not:] and this measure is taken from the analogy of the law of the Jews, that a malefactor should not hang upon the accursed tree, after the sun were set: and if the laws laid down their just anger against malefactors as the soon as the sun descended, and took off the beams from beholding the example; much more is it reasonable, that a private anger, which is not warranted by authority, not measured by laws, not examined by solemnities of justice, not made reasonable by considering the degree of the causes, not made charitable by intending the public good, not secured from injuriousness by being disinterest, and such an anger in which the party is judge, and witness, and executioner; it is (I say) but reason such an anger should

[a] Leontius Cyprorum Episc. in vita ipsius c. 14.

unyoke and go to bed with the sun; since justice and authority laid by the rods and axes, as soon as the sun unteemed his chariot. [a] Plutarch reports that the Pythagoreans were strict observers of the very letter of this caution; for if anger had boiled up to the height of injury or reproach, before sun-set they would shake hands, salute each other and depart friends: for they were ashamed that the same anger which had disturbed the councils of the day, should also trouble the quiet and dreams of the night, lest anger by mingling with their rest and nightly fancies, should grow natural and habitual. Well; anger must last no longer; but neither may a Christian's anger last so long; for if his anger last a whole day, it will certainly before night sour into a crime. A man's anger is like the spleen, at the first it is natural, but in its excess and distemper it swells into a disease; and therefore although to be angry at the presence of certain objects is natural, and therefore is indifferent, because he that is an essential enemy to sin, never made sin essential to a man; yet unless it be also transient and pass off at the command of reason and religion, it quickly becomes criminal. The meaning is, [b] that it be no more but a transient passion, not permanent at all, but that the anger against the man pass into indignation against the crime, and pity of the person, till the pity grows up into endeavours to help him: For an angry, violent and disturbed man is like that white bramble of Judea, of which Josephus reports, that it is set on fire by impetuous winds, and consumes itself, and burns the neighbour plants; and the evil effects of a violent, and passionate anger,

[a] Εἴποτε προαχυεῖεν εἰς λοιδορίαν ὑπ' ὀργῆς, πρὶν ἢ τὸν ἥλιον δύναι τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις καὶ ἀσπασάμενοι διελύοντο. *Plutarch.*

[b] Iræ Thyesten exitio gravi
Stravere: et altis urbibus ultimæ
Stetere causæ cur perirent
Funditus, imprimeretque muros
Hostile aratrum exercitus insolens.

Horat. l. 1. od. 16.

are so great, so dangerous, so known to all the world, that the very consideration of them is the best argument in the world to dispute against it; families and kingdoms have suffered horrid calamities, and whatsoever is violent in art or nature, hath been made the instrument of sadness in the hands of anger.

The measure of the degree is to be estimated by human prudence, that it exceed not the value of the cause, nor the proportion of other circumstances, and that it cause no eruption into indiscretions or indecencies: For therefore Moses' anger, though for God and religion, was reproved, because it went forth into a violent and troubled expression, and shewed the degree to be inordinate. For it is in this passion, as in lightning; which if it only breaks the cloud and makes a noise, it shews a tempest and disturbance in nature; but the hurt is none; but if it seizes upon a man, or dwells upon a house, or breaks a tree, it becomes a judgment and a curse: and as the one is a mischief in chance and accident, so the other is in morality and choice; if it passes from passion into action, from a transient violence to a permanent injury, if it abides, it scorches the garment or burns the body, and there is no way to make it innocent but to remove and extinguish it, and while it remains, to tie the hands, and pare the nails, and muzzle it, that it may neither scratch, nor bite, nor talk. An anger in God's cause may become unhallowed, if it sees the sun rise and set: and an anger in the cause of a man is innocent according to the degrees of its suddeness and discontinuance; for by its quickness and volatile motion it shews that it was, 1. unavoidable in its production, or 2. that it was harmless in the event, or 3. quickly suppressed, according to which several cases, anger is either, 1. natural, or 2. excusable, or 3. the matter of a virtue.

The vulgar Latin bible, in this precept of our blessed Saviour, reads not the appendix [*without a cause*] but indefinitely, *he that is angry with his bro-*

ther, and St. Hierom affirms, that the clause of [without a cause] is not to be found in true Greek copies; upon supposition of which, because it is not to be imagined, that all anger in all causes, and in all degrees is simply unlawful, and St. Paul distinguishes being angry, from committing a sin, [*Be angry, but sin not*] these words are left to signify such an anger, as is the crime of homicide in the heart; like the secret lusting called by Christ, *adultery in the heart*; and so here is forbidden, not only the outward act, but the inward inclinations to murder, that is, an anger with deliberation, and purpose [a] of revenge, this being explicative and additional to the precept forbidding murder; which also our blessed Saviour seems to have intended by threatening the same penalty to this anger or spiritual homicide, which the law inflicted upon the actual and external, that is judgment or condemnation. And because this prohibition of anger is an explication, and more severe commentary upon the sixth commandment, it is more than probable, that this anger, to which condemnation is threatened, is such an anger as hath entertained something of mischief in the spirit. And this agrees well enough with the former interpretation, save that it affirms no degree of anger to be criminal, as to the height of condemnation, unless it be with a thought of violence or desires of revenge; the other degrees receiving their heightenings, and declensions, as they keep their distance or approach to this. And besides, by not limiting, or giving caution concerning the cause, it restrains the malice only or the degree, but it permits other causes of anger to be innocent besides those spiritual and moral, of the interest of God's glory and religion. But this is also true, which soever of the readings be retained. For the irascible faculty having in nature an object proper to its constitution, and

[a] Καὶ πάσῃ ὀργῇ ἕπεσθαί τινα ἡδονὴν τὴν ἀπὸ τῆς ἐλπίδος τοῦ τιμωρήσασθαι. *Arist. Rhet.*

natural design, if our anger be commenced upon an object naturally troublesome, the anger is very natural, and no where said to be irregular. And he who is angry with a servant's unweariness, or inadvertency, or the remisness of a child's spirit, and application to his studies, or any sudden displeasure, is not in any sense guilty of prevaricating the sixth commandment, unless besides the object he adds an inequality of degree, or unhandsome circumstance, or adjunct. [a] And possibly it is not in the nature of man to be strict in discipline, if the prohibitions of anger be confined only to causes of religion; and it were hard, that such an anger, which is innocent in all effects, and a good instrument of government, should become criminal, and damnable; because some instances of displeasure are in actions not certainly and apparently sinful. So that our blessed Saviour forbidding us to be angry *without a cause*, means such causes which are not only irregularities in religion, but deflexions in manners; and an anger may be religious, and political, and economical, according as it meets with objects proper to it in several kinds. It is sometimes necessary that a man carry a tempest in his face and a rod in his hand; but for ever let him have a smooth mind, or at least under command, and within the limits of reason and religion, that he may steer securely, and avoid the rocks of sin: for then he may reprove a friend that did amiss, or chastise an offending son, or correct a vicious servant. The sum is this: There are no other bounds to hallow, or to allow and legitimate anger; but that 1. The cause be religion, or matter of government. 2. That the degree of the anger in prudent accounts be no bigger than the cause. 3. That if it goes forth, it be not expressed in any action of uncharitableness, or unseasonable

[a] Si ira non fuerit, nec doctrina proficit, nec judicia stant, nec crimina compescuntur. *St. Chrysost.* Si nulla ira ex virtute surgeret, divinæ animadversionis impetum per gladium Phinehas non placasset. *St. Gregor. l. 5. Moral.* Πειθανότατοι γὰρ ἀπὸ τῆς φύσεως οἱ ἐν τοῖς πάθεσίν εἰσι, καὶ κυμαίνει ὁ κυμαζόμενος, καὶ χαλεπαίνει ὀργιζόμενος ἀλαλινώτατα. *Arist. Poetic.*

violence. 4. Whether it goes forth, or abides at home, it must not dwell long any where, nor abide in the form of a burning coal, but at the most, of a thin flame, thence passing into air salutary and gentle, fit to breathe, but not to blast. There is this only nicety to be observed: that although an anger arising for religion, or in the matter of government, cannot innocently abide long, yet it may abide till it hath passed forth into its proper and temperate expression, whether of reprehension or chastisement, and then it must sit down. But if the anger arises from another cause (provided, it be of itself innocent, not sinful in the object or cause) the passion in its first spring is also innocent, because it is natural, and on the sudden unavoidable: but this must be suppressed within, and is not permitted to express itself at all: for in that degree in which it goes out of the mouth, or through the eyes, or from the hand, in that degree it is violent, ought to be corrected and restrained; for so that passion was intended to be turned into virtue. For this passion is like its natural parent or instrument: and if choler keeps in its proper seat, it is an instrument of digestion; but if it goes forth into the stranger regions of the body, it makes a fever: and this anger which commences upon natural causes, though so far as it is natural it must needs be innocent, yet when any consent of the will comes to it, or that it goes forth in any action or voluntary signification, it also becomes criminal. Such an anger is only permitted to be born and die, but it must never take nourishment, or exercise any act of life.

But if that prohibition be indefinite, then it is certain the analogy of the commandment, of which this is an explication, refers it to revenge, or malice; it is an anger, that is wrath, an anger of revenge or injury, which is here prohibited. And I add this consideration, that since it is certain, that Christ intended this for an explication of the prohibition of homicide, the

clause of [[a] without cause] seems less natural and proper. For it would intimate, that though anger of revenge is forbidden, when it is rash and unreasonable; yet that there might be a cause of being angry with a purpose of revenge and recompense, and that in such a case it is permitted to them, to whom in all other it is denied, that is, to private persons, which is against the meekness and charity of the gospel. More reasonable it is, that as no man might kill his brother in Moses' law by his own private authority, so an anger is here forbidden, such an anger which no qualification can permit to private persons, that is, an anger with purposes of revenge.

But Christ adds, that a further degree of this sin is, when our anger breaks out in contumelies, and ill language, and receives its increment according to the degree and injury of the reproach. There is a homicide in the tongue[b] as well as in the heart, and he that kills a man's reputation by calumnies or slander, or open reviling, hath broken this commandment. But this is not to be understood so, but that persons in authority, or friends may reprehend a vicious person in language proper to his crime, or expressive of his malice or iniquity. [c] Christ called Herod *fox*, and although St. Michael brought not a railing accusation

[a] εἰκῆ significat in vanum; i. e. non solum extra causam, sed etiam extra rationem.

[b] ——Δεινὴν δὲ βροτῶν ὑπαλύσω φάτιν.
Φάτις γὰρ τε κακὴ πέλεται, πάφη μὲν ἀείραι
Ῥεῖα μάλ', ἀργαλέη δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι.

Hesiod. ἔργ. l. 2.

[c] ——Insuevit pater optimus hoc me
Ut fugerem, exemplis vitiorum quæque notando;
Quum me hortaretur parcè, frugaliter, atque
Viverem uti contentus eo quod mi ipse parasset.
Nonne vides, Albi ut malè vivat filius, utque
Barus inops?——
——à turpi meretricis amore
Cum deterreret, Sectani dissimilis sis.
Ne sequerer mœchas——
——Deprensi non bella est fama Tcchoni,
Aiebat.——

Horat. Sat. 4. l. 1.

against Satan, yet the scripture calls him *an accuser*, and Christ calls him *the father of lies*, and St. Peter, *a devourer*, and *a roaring lion*. And St. John calls Diotrephes, *a lover of pre-eminence*, or ambitious: but that which is here forbidden is not a representing the crimes of the man for his emendation, or any other charitable, or religious end, but a reviling him to do him mischief, to murder his reputation; which also shews, that whatever is here forbidden, is in some sense or other accounted homicide; the anger in order to reproach, and both in order to murder, subject to the same punishment, because forbidden in the same period of the law; save only that according to the degrees of the sin Christ proportions several degrees of punishment in the other world, which he apportions to the degrees of death, which had ever been among the Jews, viz. the sword; and stoning to death, which were punishments legal and judicial, and the burning infants in the valley of Hinnom, which was a barbarous and superstitious custom, used formerly by their fathers in imitation of the Phœnician accursed rites.

The remedies against anger, which are prescribed by masters of spiritual life, are partly taken from rules of prudence, partly from piety, and more precise rules of religion. In prudence. 1. Do not easily entertain, or at all encourage, or willingly hear, or promptly believe tale-bearers, and reporters of other men's faults; for oftentimes we are set on fire by an *ignis fatuus*, a false flame, and an empty story. 2. Live with peaceable people, if thou canst. 3. Be not inquisitive into the misdemeanours of others, or the reports which are made of you. 4. Find out reasons of excuse to alleviate and lessen the ignorances of a friend, or carelessnesses of a servant. 5. Observe, what object is aptest to inflame thee, and by special arts of fortification, stop up the avenues to that part. If losses, if contempt, if incivilities, if slander, still make it the greatest part of your employment to sub-

due the impotency of that passion, that is more apt to raise tempests. 6. Extirpate petty curiosities of apparel, lodging, diet, and learn to be indifferent in circumstances, and if you be apt to be transported with such little things, do some great thing, that shall cut off their frequent intervening. 7. Do not multiply secular cares, and troublesome negotiations which have variety of conversation with several humours of men, and accidents of things; but frame to thyself a life simple as thou canst, and free from all affectations. 8. Sweeten thy temper and allay the violence of thy spirit with some convenient, natural, temperate, and medicinal solaces; for some dispositions we have seen inflamed into anger, and often assaulted by peevishness through immoderate fasting, and inconvenient austerities. 9. A gentle answer is an excellent remora to the progresses of anger, whether in thyself or others. [a] For anger is like the waves of a troubled sea, when it is corrected with a soft reply, as with a little strand, it retires and leaves nothing behind it, but froth and shells, no permanent mischief. 10. [b] Silence is an excellent art, and that was the advice which St. Isaac, an old religious person in the primitive church is reported to have followed, to suppress his anger within his breast, and use what means he could there to strangle it; but never permitting it to go forth in language; anger and lust being like fire, which if you enclose, suffering it to have no emission, it perishes and dies, but give it the smallest vent, and it rages to a consumption of all it reaches. And this advice is coincident with the general rule, which is prescribed in all temptations, that anger be suppressed in its cradle and first [c] assaults. 11. Lastly, let

[a] Terminum etiam marinis fluctibus fabricator descripsit; arena maris exigua sæpe inter duas acies intercapedo est: si reprimere iram non potes, memento quia indignabundum mare nil ultra spumam et fluctuationem effert. *Simocatta.*

[b] Ex quo factus sum Monachus statui apud me ut iracundia extra guttur meum non procederet, dixit St. Isaac heremita.

[c] Melius enim est negare primum iræ introitum etiam de causa probabili satis et gloriosa, quàm admissam ejicere. *St. Aug. ad Profuturum.*

every man be careful, that in his repentance, or in his zeal, or his religion, he be as dispassionate, and free from anger as is possible; lest anger pass upon him in a reflex act, which was rejected in the direct. Some mortifiers in their contestation against anger, or any evil or troublesome principle, are like criers of assizes, who calling for silence make the greatest noise; they are extremely angry when they are fighting against the habit or violent inclinations to anger.

But in the way of more strict religion it is advised, that he who would cure his anger, should pray often. It is St. Austin's counsel to the bishop Auxilius, that like the apostles in a storm, we should awaken Christ and call to him for aid, lest we shipwreck in so violent passions, and impetuous disturbances. 2. Propound to thyself the example of meek and patient persons, remembering always, that there *is a family of meek saints, of which Moses is the president, a family of patient saints under the conduct of Job, every one in the mountain of the Lord shall be gathered to his own tribe, to his own family in the great day of jubilee,* and the angry shall perish with the effects of anger; and peevish persons shall be vexed with the disquietness of an eternal worm and sting of a vexatious conscience, if they suffer here the transportations and saddest effects of an unmortified, habitual and prevailing anger. 3. Above all things endeavour to be humble, to think of thyself as thou deservest, that is, meanly and unworthily, and in reason it is to be presumed, thou wilt be more patient of wrong, quiet under affronts and injuries, susceptive of inconveniencies, and apt to entertain all adversities, as instruments of humiliation, deleteries of vice, corrections of indecent passions, and instruments of virtue. 4. All the reason, and all the relations, and all the necessities of mankind are daily arguments against the violences and inordinations of anger. For he that would not have his reason confounded, or his discourse useless, or his family be a den of lions: he that would not have his marriage a

daily duel, or his society troublesome, or his friendship formidable, or his feasts bitter: he that delights not to have his discipline cruel, or his government tyrannical, or his disputations violent, or his civilities unmannerly, or his charity be a rudeness, or himself brutish as a bear, or peevish as a fly, or miserable upon every accident, and in all the changes of his life, must mortify his anger. For it concerns us as much as peace, and wisdom, and nobleness, and charity, and felicity are worth to be at peace in our breasts, and to be pleased with all God's providence, and to be in charity with every thing, and with every man.

[a] *Thou shalt not commit adultery.*] These two commandments are immediate to each other, and of the greatest cognation; for anger and lust work upon one subject; and the same fervours of blood, which make men revengeful, will also make men unchaste. But the prohibition is repeated in the words of the old commandment: [b] So it was said to them of old; which was not only a prohibition of the violation of the rights of marriage, but was even among the Jews extended to signify all mixture of sexes not matrimonial. For adultery in scripture is sometimes used to signify fornication, and fornication for adultery, as it is expressed in the permissions of divorce, in the case of fornication; and by Moses' law fornication also was forbidden, and it was hated also and reproved in the natural. But it is very probable, that this precept was restrained only to the instance of adultery in the proper sense, that is, violation of marriage; for Moses did in other annexes of the law forbid fornication; and as a blow or wound was not esteemed in Moses' law a breach of the sixth commandment; so

[a] 7 Command.

[b] Ubi furoris insederit virus, lubidinis quoque incendium necesse est penetrare. *Cassian.*

——Numquid ego à te
Magno prognatam deposco consule——
Velatámque stolâ mea cum conferbuit ira?

Horat. Serm. l. 1. Sat. 2.

neither was any thing but adultery esteemed a violation of the seventh by very many of their own doctors: of which I reckon this a sufficient probation, because they permitted stranger virgins, and captives to fornicate; only they believed it sinful in the Hebrew maidens. And when two harlots pleaded before Solomon for the bastard child, he gave sentence of their question, but nothing of their crime. [a] Strangers with the Hebrews signified many times harlots, because they were permitted to be such, and, were entertained to such purposes. But these were the licences of a looser interpretation; God having to all nations given sufficient testimony of his detestation of all concubinate not hallowed by marriage; of which among the nations there was abundant testimony, in that the harlots were not permitted to abide in the cities, and wore veils in testimony of their shame and habitual indecencies, which we observe [b] in the story of Thamar, and also in Chrysippus. And although it passed without punishment, yet never without shame, and a note of turpitude; and the abstinence from fornication was one of the precepts of Noah, to which the Jew obliged the stranger proselytes, who were only proselytes of the house; and the apostles enforce it upon the Gentiles in their first decree at Jerusalem, as renewing an old stock of precepts and obligations, in which all the converted and religious Gentiles did communicate with the Jews.

To this Christ added, that the eyes must not be adulterous; his disciples must not only abstain from the act of unlawful concubinate, but from the impurer intuition of a wife of another man: so according to the design of his whole sermon opposing the righteousness of the spirit, to that of the law, or of works,

[a] ἑταίρας vocarunt Græci meretrices et peregrinas; ad morem et ad verbum Hebræorum; et Menandrum transferens Terentius peregrinam vocat Andriam.

[b] Gen. 38. 14.

in which the Jews confided. [a] Christians must have chaste desires, not indulging to themselves a liberty of looser thoughts; keeping the threshold of their temples pure, that the Holy Ghost may observe nothing unclean in the entry of his habitation. For he that lusts after a woman, wants nothing to the consummation of the act, but some convenient circumstances, which because they are not in our power, the act is impeded, but nothing of the malice abated. But so severe in this was our blessed Master, that he commanded us rather to put our eyes out, than to suffer them to become an offence to us; that is, an inlet of sin, or an invitation or transmission of impurity: by putting our eye out meaning the extinction of all incentives of lust, the rejection of all opportunities, and occasions, the quitting all conditions of advantage, which ministers fuel to this hell fire. And by this severity we must understand all beginnings, temptations, likenesses, and insinuations, and minutes of lust, and impurity to be forbidden to Christians; such as are all morose delectations in vanity, wanton words, gestures, balls, ravellings, wanton diet, garish and lascivious dressings, and trimmings of the body, looser banquetings, all making provisions for the [illegible] to fulfil the lusts of it, all lust of concupiscence, and all lust of the eye, and all lust of the hand, unclean contacts are to be rescinded, all lust of the tongue and palate, all surfeiting, and drunkenness; for it is impossible to keep the spirit pure, if it be exposed to all the entertainment of enemies; and if Christ forbad the wanton eye, and placed it under the prohibition of adultery, it is certain, whatsoever ministers to that vice, and invites to it, is within the same restraint;

[a] Nihil refert quibus membris adulteraveris. Dixit Archesilaus philos. apud Plutarch. ἀρχὴ τοῦ ἔρωτος ὅρασις. *Plato.*

Ut jam serváris bene corpus, adultera mens est;
Omnibus exclusis intus adulter erit. *Ovid.*

Incesta est etiam sine stupro quæ stuprum quærit. *Seneca.* Πόθεν πότ' ἄρα γίνεται μοιχῶν γένος, ἐκ κριθιῶτος ἀνδρὸς ἐν ἀφροδισίοις. *Cleanthes.*

it is the eye, or the hand, or the foot, that is to be cut off. To this commandment fastings, and severe abstinences are apt to be reduced, as being the proper abscission of the instruments and temptations of lust, to which Christ invites by the mixed proposition of threatening and reward; for better it is to go to heaven with but one eye, or one foot, that is, with a body half nourished, than with full meals and an active lust to enter into hell. And in this our blessed Lord is a physician rather than a lawgiver, for abstinence from all impure concubinate, and morose delectations so much as in thought, being the commandment of God, that Christ bids us retrench the occasions and insinuations of lust, it is a facilitating the duty, not a new severity, but a security and caution of prudence.

[a] *Thou shalt not steal.*] To this precept Christ added nothing; because God had already in the decalogue fortified this precept with a restraint upon the [b] desires. [c] For the tenth commandment forbids all coveting of our neighbour's goods; for the wife there reckoned, and forbidden to be desired from another man, is not a restraint of libidinous appetite, but of the covetous; it being accounted part of wealth to have a numerous family, many wives and many servants; and this also God by the prophet Nathan upbraided to David, as instance of David's wealth and God's liberality. But yet this commandment Christ adopted into his law, it being prohibited by the natural law, or the law of right reason, commonwealths not being able to subsist without distinction of domi-

[a] 8 Command.

[a] Crescit indulgens sibi dirus hydrops,
Nec sitium pellit, nisi causa morbi
Fugerit venis, & aquosus albo
Corpore languor. *Horat.*

[c] Ὁ γὰρ τοῖς ἀλλοτρίοις ἐπικεχηνὼς κοινὸς πόλεως ἐχθρὸς· βουλήσει μὲν πάντων δύναμει δὲ τὰ τῶν τινων ἀφαιρούμενος. *Philo. in exposit. gener.*
Κλοπὴ μὲν χρημάτων ἀνελεύθερον. *Plato l. 10. de leg.*
Δὼς ἀγαθὴ, ἅρπαξ δὲ κακὴ, θανάτοιο. δόλειρα. *Hesiod. l. 1. εργ.*

nion, nor industry to be encouraged, but by propriety, nor families to be maintained, but by defence of just rights and truly purchased possessions. [d] And this prohibition extends to all injustice, whether done by force, or fraud; whether it be by ablation, or prevention, or detaining of rights; any thing, in which injury is done directly or obliquely to our neighbour's fortune.

[b] *Thou shalt not bear false witness:*] that is, thou shalt not answer in judgment against thy neighbour falsely: which testimony in the law was given solemnly and by oath, invoking the name of God. *I adjure thee by God that thou tell us, whether thou be the Christ,* said the high priest to the blessed Jesus, that is, speak upon thy oath; [c] and then he told them fully, though they made it the pretence of murdering him, and he knew they would do so. Confessing and witnessing truth is giving glory to God; but false witness is high injustice, it is inhumanity and treason against the quietness, or life, or possession of a just person; it is in itself irregular, and unreasonable, and therefore is so forbidden to Christians, not only as it is unjust, but as it is false; for a lie in communication, and private converse is also forbidden, as well as unjust testimony; [d] *Let every man speak truth with his neighbour,* that is, in private society; and whether a lie be in jest [e] or earnest, when the purpose is to deceive and abuse, though in the smallest instance, it is in that degree criminal, as it is injurious; I find

[a] Paulus I. C. l. 1. D. de furtis, ulpianus l. probrum D. de Verborum significatione. [b] 9 Command.

[c] Οὐ γὰρ ἐπὶ ψεύδεσσι πατὴρ Ζεὺς ἔσσετ' ἀρωγὸς. *Homer. l. 4. Il.*

Ὡς δέκε μαρτυρίῃσιν ἑκὼν ἐπίορκον ὀμόσσας
Ψεύσεται, ἐν δὲ δίκην βλάψας, νήκεστον ἀάσθη,
Τοῦ δὲ τ' ἀμαυροτέρη γενεὴ μετόπισθε λέλειπται.

Hesiod. l. 1. εργ.

[d] Ἀλήθειά ἐστι μεγάλη ἀρχὴ τῆς ἀρετῆς. *Pind.*
Ψεῦδος δὲ μισεῖ πᾶς φρόνιμος, καὶ σοφὸς. *Menand.*
Ephes. 4. 25.

[e] Epaminondam ne joco quidem mentitum fuisse narrant fidi scriptores. *Probus.* Idem de Aristide refert *Plutarchus.*

not the same affirmed in every deception of our neighbours, wherein no man is injured, and some are benefited, the error of the affirmation being nothing, but a natural irregularity; nothing malicious, but very charitable; I find no severity superadded by Christ to this commandment prohibiting such discourse, which without injury to any man deceives a man into piety or safety. But this is to be extended no further; in all things else we must be severe in our discourses; *and neither lie in a great matter, nor a small, for the custom thereof is not good,* saith the son of Sirach. I could add concerning this precept; that Christ having left it in that condition he found it in the decalogue without any change or alteration of circumstance; we are commanded to give true testimony in judgment, which because it was under an oath, there lies upon us no prohibition, but a severity of injunction to swear truth in judgment, when we are required. The securing of testimonies was by the sanctity of an oath, and this remains unaltered in christianity.

Thou shalt not covet.] This commandment we find no where repeated in the gospel by our blessed Saviour; but it is inserted in the repetition of the second table, which St. Paul mentioned to the Romans; for it was so abundantly expressed in the inclosures of other precepts, and the whole design of Christ's doctrine, that it was less needful specially to express that, which is every where affixed to many precepts evangelical. Particularly, it is inherent in the first beatitude: *Blessed are the poor in spirit:* and it means that we should not wish our neighbour's goods with a deliberate entertained desire; but that upon the commencement of the motion, it be dis-

[a] Furtum quoq; sine ulla attrectatione fieri posse sola mente, atq; animo ut furtum fiat annitente. *A. Gell.* 11. *c.* 18.

Has patitur pœnas peccandi sola voluntas.
Nam scelus intra sé tacitum qui cogitat ullum,
Facti crimen habet——— *Juvenal.*

Dixit Xenocrates, Non minus esse turpe oculos quàm pedes in alienâ immittere.

banded instantly; for he that does not at the first address and incitement of the passion suppress it, he hath given it that entertainment which in every period of staying is a degree of morose delectation in the appetite. And to this I find not Christ added any thing, for the law itself forbidding to entertain the desire, hath commanded the instant and present suppression, they are the same thing, and cannot reasonably be distinguished; now that Christ in the instance of adultery hath commanded to abstain also from *occasions and accesses* towards the lust, in this hath not the same severity: because the vice of covetousness is not such a wild fire as lust is, not inflamed by contact, and neighbourhood of all things in the world: every thing may be instrumental to libidinous desires, but to covetous appetites there are not temptations of so different natures.

Concerning the order of these commandments it is not unusefully observed, that if we account from the first to the last, they are of greatest perfection, which are last described; and he who is arrived to that severity and dominion of himself, as not to desire his neighbour's goods, is very far from actual injury; and so in proportion; it being the least degree of religion to confess but one God: but therefore vices are to take their estimate in the contrary order; he that prevaricates the first commandment is the greatest sinner in the world; and the least is, he that only covets without any actual injustice. And there is no variety or objection in this, unless it be altered by the accidental difference of degrees: but in the kinds of sin the rule is true: this only. The sixth and seventh are otherwise in the Hebrew bibles than ours; and in the Greek otherwise in Exodus then in Deuteronomy; and by this rule it is a greater sin to commit adultery than to kill; concerning which we have no certainty, save that St. Paul in one respect makes the sin of uncleanness the greatest of any sin, whose scene lies in the body: *Every sin is without the body,*

but he that commits fornication sins against his own body.

The Prayer.

O Eternal Jesus, wisdom of the Father, thou light of Jews and Gentiles, and the great master of the world, who by thy holy sermons and clearest revelations of the mysteries of thy father's kingdom, didst invite all the world to great degrees of justice, purity and sanctity, and instruct us all in a holy institution, give us understanding of thy laws, that the light of thy celestial doctrine illuminating our darknesses, and making bright all the recesses of our spirits and understanding, we may direct our feet, all the lower man, the affections of the inferior appetite, to walk in the paths of thy commandments; dearest God make us to live a life of religion and justice, of love and duty, that we may adore thy majesty, and reverence thy name, and love thy mercy, and admire thy infinite glories and perfections, and obey thy precepts; make us to love thee for thyself, and our neighbours for thee; make us to be all love and all duty, that we may adorn the gospel of thee our Lord, walking worthy of our vocation, that as thou hast called us to be thy disciples, so we may walk therein, doing the work of faithful servants, and may receive the adoption of sons, and the gift of eternal glory, which thou hast reserved for all the disciples of thy holy institution. Make all the world obey thee as a prophet, that being redeemed and purified by thee our high priest, all may reign with thee our King in thy eternal kingdom, O eternal Jesus, wisdom of thy father. Amen.

OF THE

THREE ADDITIONAL PRECEPTS

WHICH CHRIST SUPERINDUCED AND MADE PARTS OF THE CHRISTIAN LAW.

DISCOURSE XI.

Of Charity with its parts, Forgiving, Giving, not Judging.

OF FORGIVENESS. PART I.

THE Holy Jesus coming to reconcile all the world to God, would reconcile all the parts of the world one with another, that they may rejoice in their common band, and their common salvation: the first instance of charity, forbad to christians all revenge of injuries, which was a perfection, and endearment of duty beyond what either most [a] of the old philosophers, or the laws of the nations, or of Moses, ever practised or enjoined. For revenge was esteemed to unhallowed, unchristian natures as sweet as life, a satisfaction of

[a] Plutarchus tamen multa præclara dicit de charitate erga inimicos. "Simplicitati, & magnanimitati atq: bonitati plus loci hic est, quàm in amicitiis—— Oblatâ occasione ulciscendi inimicum eum missum facere æquanimitatis est. Qui verò miseratur inimicum afflictum, & opem fert indigenti, & filiis ejus ac familiæ adverso ipsorum tempore operam suam studiúmque defert, hunc qui non amat huic pectus atrum est atque adamantinum, &c. *de cap. ex inim. util.*

Et Cicero dixit Cæsari: Pompeii statuis restituendis tuas defixisti.

Justitiæ primum manus est, ut ne cui noceat, nisi lacessitus injuria. *Cicero de offic.*

Exod. 21. 2. *Levit.* 24. 20. *Deut.* 19. 21.

Idcirco Judiciorum vigor, jurisque publici tutela videtur in medio constituta, ne quisquam sibi ipsi permittere valeat ultionem. *Honor. & Theod. in Cod. Theodos.*

injuries, and the only cure of maladies and affronts. Only, laws of the wisest commonwealths commanded that revenge should be taken by the judge; a few cases being excepted, in which by sentence of the law, the injured person or his nearest relative might be the executioner of the vengeance: as among the Jews in the case of murder; among the Romans in the case of an adultress or a ravished daughter, the father might kill the adultress, or the ravisher; in other things the judge only was to be the avenger. But Christ commanded his disciples rather than to take revenge to expose themselves to a second injury, rather offer the other cheek, than be avenged for a blow on this; *for vengeance belongs to God*, and he will retaliate; and [a] *to that wrath we must give place*, saith St. Paul; that is, *in well doing* and evil suffering *commit ourselves to his righteous judgment*, leaving room for his execution, who will certainly do it, if we snatch not the sword from his arm.

But some observe, that our blessed Saviour instanced but in smaller injuries; he that bad us suffer a blow on the cheek, did not oblige us tamely to be sacrificed; he that enjoined us to put up the loss of our coat and cloak, did not signify his pleasure to be that we should suffer our family to be turned out of doors, and our whole estate aliened and cancelled, especially we being otherwise obliged to provide for them under the pain of the curse of infidelity. And indeed there is much reason our defences may be extended, when the injuries are too great for our sufferance, or that our defence bring no greater damage to the other than we divert from ourselves: but our blessed Saviour's prohibition is instanced in such small particulars, which are no limitations of the general precept, but particulars of common consideration. *But I say unto you, resist not evil:* [b] So our English

[a] Rom. 12. 19.

[b] Μὴ ἀντιςῆναι τῷ πονηρῷ. Sumitur sensu generali pro omni retaliatione.

Testament reads it, but the word signifies *avenge not evil*, and it binds us to this only, that we be not avengers of the wrong, but rather suffer twice than once to be avenged. He that is struck on the face may run away, or may divert the blow, or bind the hand of his enemy; and he whose coat is snatched away may take it again, if without injury to the other he may do it. We are sometimes *bound* to *resist evil*; every clearing of our innocence, refuting of calumnies, quitting ourselves of reproach, is a resisting evil; but such which is hallowed to us by the example of our Lord himself, and his apostles. But this precept is clearly expounded by St. Paul, [a] *Render not evil for evil*, that is, be not revenged; you may either secure or restore yourselves to the condition of your own possessions or fame, or preserve your life, provided that no evil be returned to him that offers the injury: for so sacred are the laws of Christ, so holy and great is his example, so much hath he endeared us who were his enemies, and so frequently, and severely hath he preached and enjoined forgiveness, that he who knows not to forgive, knows not to be like a christian, and a disciple of so gentle a master.

So that the smallness or greatness of the instance alters not the case in this duty: in the greatest matters we are permitted only to an innocent defence, in the smallest we may do so too; I may as well hold my coat fast as my gold, and I may as well hide my goods as run away, and that is a defence; and if my life be in danger, I must do no more but defend myself. [b] Save only that defence in case of life is of a larger signification than in case of goods. I may wound my enemy, if I cannot else be safe; I may disarm him, or in any sense disable him, and this is extended even to a liberty to kill him, if my defence necessarily stands upon so hard conditions; for although I must

[a] Rom. 12. 17.

[b] Succurram perituro, sed ut ipse non peream, nisi si saturus ero magni hommis, aut magnæ rei mercee. *Seneca.*

not give him a wound for a wound, because that cannot cure me, but is certainly revenge, yet when my life cannot be otherwise safe, than by killing him, I have used that liberty, which nature hath permitted me and Christ hath not forbidden, who only interdicted revenge, and forbad no defence, which is charitable and necessary, and not blended with malice and anger. And it is as much charity to preserve myself as him when I fear to die.

But although we find this no where forbidden, yet it is very consonant to the excellent mercy of the gospel, and greatly laudable, if we choose rather to lose our life in imitation of Christ, than save it by the loss of another's in pursuance of the permissions of nature; when nature only gives leave, and no law-giver gives command to defend our lives, and the excellence of christianity highly commends dying for our enemies, and propounds to our imitation the greatest example that ever could be in the world, it is a very great imperfection, if we choose not rather to obey an insinuation of the Holy Jesus, than with greediness and appetite pursue the bare permission of nature. But in this we have no necessity. Only this is to be read with two cautions. 1. So long as the assaulted person is in actual danger he must use all arts, and subterfuges, which his wit or danger can supply him with, as passive defence, flight, arts of diversion, intreaties, soft and gentle answers, or whatsoever is in its kind innocent, to prevent his sin and my danger, that when he is forced to his last defence, it may be certain he hath nothing of revenge mingled in so sad a remedy. 2. That this be not understood to be a permission to defend our lives against an angry and unjust prince; [a] for if my lawful prince should attempt my life with rage, or with the abused solemnities of law, in the first case the sacredness of his person, in the second, the reverence, and religion of authority are his defen-

[a] Privatas inimicitias non principis ulciscar, dixit Tiberius. *Tacit. 3. Annal.*

satives, and immure him, and bind my hands, that I must not lift them up, but to heaven, for my own defence and his pardon.

But the vain pretences of vainer persons have here made a question, where there is no scruple, and if I may defend my life with the sword, or with any thing which nature and the laws forbid not, why not also mine honour, which is as dear as life, which makes my life without contempt, useful to my friend, and comfortable to myself? for to be reputed a coward, a baffled person, and one that will take affronts, is to be miserable and scorned, and to invite all insolent persons to do me injuries. May it not be permitted to fight for mine honour, and to wipe off the stains of my reputation? Honour is as dear as life, and sometimes dearer. To this I have many things to say. For that which men in this question call *honour* is nothing but a reputation amongst persons vain, unchristian in their deportment, empty and ignorant souls, who count *that* the standard of honour, which is the instrument of reprobation, as if *to* be a gentleman were to be no Christian. They that have built their reputation upon such societies must take new estimates of it, according as the wine, or fancy, or custom, or some great fighting person shall determine it; and whatsoever invites a quarrel is a rule of honour. But then it is a sad consideration to remember, that it is accounted honour not to recede from any thing we have said or done, it is honour not to take the lie, in the mean time it is not dishonourable to lie indeed, but to be told so, and not to kill him that says it, and venture my life and his too, that is a forfeiture of reputation. A mistress's favour, an idle discourse, a jest, a jealousy, a health, a gaiety, any thing must engage two lives in hazard, and two souls in ruin, or else they are dishonoured. As if a life which is so dear to a man's self, which ought to be dear to others, which all laws and wise princes and states have secured by the circumvallation of laws,

and penalties, which nothing but heaven can recompence for the loss of, which is the breath of God, which to preserve Christ died, the Son of God died, as if this were so contemptible a thing, that it must be ventured for satisfaction of a vicious person, or a vain custom, or such a folly, which a wise and a severe person had rather die than be guilty of. Honour is from him that honours; now certainly God, and the King, are the fountains of honour: Right reason, and religion, the scripture, and the laws, are the best rules of estimating honour; and if we offer to account our honours by the senseless and illiterate discourses of vain and vicious persons, our honour can be no greater than the fountain from whence it is derivate; and at this rate, Harpaste Seneca's wives' fool might have declared Thersites an honourable person, and every bold gladiator in a Roman theatre, or a fighting rebel among the slaves of Sparta, or a trooper of Spartacus his guard, might have stood upon their honour upon equal, and as fair a challenge. Certainly there is no greater honour than to be like the Holy Jesus, and he is delectable in the eyes of God, and so are all his relatives and followers, by participation of his honour, and nothing can be more honourable than to do wise and excellent actions according to the account of divine and human laws; and if either God or the King can derive honour upon their subjects, then whatsoever is contrary to that which they honour, must needs be base, dishonourable and inglorious.

[a] But if we be troubled for fear of new and succeeding injuries, and will needs fight, and as much as lies in us kill our brother to prevent an injury, nothing can be more unworthy of a Christian, nothing can be more inhuman. Cato pleading in the Roman senate in behalf of the Rhodian ambassadors who came to

[a] Εἰ γὰρ σε ἔμελλεν ὡς σὺ φῄς κτείνειν πόσις, χρὴ καὶ σε μέλλειν, ὡς χρόνος δίδοιν. *Eurip.*

beg peace of the commonwealth which had entertained an anger, and some thoughts of war against them, upon pretence that the Rhodians would war with them, when they durst, discoursed severely and prudently against such unreasonable purposes. [a] And the life of men, and the interest of states is not like the trade of fencers, whose lot is to conquer, if they strike first, to die, if they be prevented; man's life is not established upon so unequal, and unreasonable necessities, that either we must first do an injury, or else it is certain we must receive a mischief; God's providence and care in his government of the world is more vigilant and merciful, and he protects persons innocent, and just, in all cases, except when he means to make an injury the instrument of a grace, or a violent death to be the gate of glory. It was not ill answered of Merope to King Polyphontes, who therefore killed his brother, because he had entertained a purpose to have killed him; *You should only have done the same injury to him, which he did to you; you should still have had a purpose to kill him* for his injustice went no farther, and it is hard to requite ill and uncertain purposes with actual murder, especially when we are much secured by the power of laws, as the whole commonwealth is in all its greatest interests. And therefore for Christians to kill a man, to prevent being baffled or despised, is to use an extreme desperate remedy, infinitely painful and deadly, to prevent a little griping in the belly foreseen as possible to happen it may be three years after. But besides, this objection supposes a disease almost as earnestly to be cured as this of the main question; for it represents a man keeping company with lewd and debauched persons, spending his time in vanity, drunken societies, or engaged in lust, or placing his scene amongst persons apt to do affronts and unworthy misdemeanors; and indeed an

[a] Quis hos statuit unquam, aut cui concedi sine summo omnium periculo potest, ut eum jure potuerit occidere, à quo metuisse se dicat ne ipse posterius occideretur? *Cicero.*

affront, an injury, a blow, or a loud disgrace is not the consequent of not fighting, but a punishment for engaging in loose, baser and vicious company. If the gallants of the age would find an honest, and a noble employment, or would be delicate in the choice of their friends and company, or would be severe in taking accounts of themselves, and of their time, would live as becomes persons wise and innocent, that is, like Christians, they would soon perceive themselves removed far from injuries, and yet farther from trouble, when such levities of mischance, or folly should intervene. But suppose a man affronted, or disgraced, it is considerable whether the man deserved it or no: *If he did*, let him entertain it for his punishment, and use it for an instrument of correction, and humility; *If he did not*, as an instance of fortitude and despite of lower things. But to venture lives to abolish a past act is madness, unless in both those lives there was not good enough to be esteemed greater and of better value, than the light affront had in it of misery and trouble. Certainly those persons are very unfortunate, in whose lives much more pleasure is not, than there is mischief in a light blow, or a lighter affront, from a vain or an angry person. But suppose there were not; yet how can fighting or killing my adversary wipe off my aspersion or take off my blow, or prove that I did not lie? for it is but an ill argument to say, if I dare kill him, then I did not lie; or if I dare fight, then he struck me not; or if I dare venture damnation, then I am an honourable person: and yet further; who gave me power over my own life, or over the life of another, that I shall venture my own, and offer to take his? God and God's vicegerent only are the lords of lives, who made us judges, and princes, or Gods? and if we be not such, we are murderers and villains. When Moses would have parted the duellists, that fought in Egypt, the injurious person asked him; *Who made thee a judge or ruler over us? Wilt thou kill me, as thou didst the Egyptian yesterday?* meaning he had

no power to kill, none to judge of life and death, unless he had been made a ruler.[a] Yea but flesh and blood cannot endure a blow or a disgrace. Grant that too, but take this into the account; *flesh and blood shall not inherit the kingdom of God.* And yet besides this, those persons have but a tender stock of reason, and wisdom, and patience, who have not discourse enough to make them bear an injury, which the philosophy of the gentiles without the light of christianity taught them to tolerate with so much equanimity, and dispassionate entertainment. That person is not a man, who knows not how to suffer the inconvenience of an accident, and indiscretion of light persons; or if he could not, yet certainly that is a mad impatience, when a man to remedy the pain of a drop of scalding water shall drench himself in the liquid flames of pitch, and a bituminous bath.

Truth is, to fight a duel is a thing, that all kingdoms are bound to restrain with highest severity; it is a consociation of many the worst acts, that a person ordinarily can be guilty of; it is want of charity, of justice, of humility, of trust in God's providence; it is therefore pride, and murder, and injustice, and infinite unreasonableness, and nothing of a Christian, nothing of excuse, nothing of honour in it, if God and wise men be admitted judges of the lists. And it would be considered, that every one that fights a duel must reckon himself as dead or dying, (for however any man flatters himself by saying he will not kill, if he could avoid it, yet rather than be killed he will, and to the danger of being killed his own act exposes him) now is it a good posture for a man to die with a sword in his hand thrust at his brother's breast with a purpose either explicit or implicit to have killed him? Can a man die twice, that in case he miscarries, and is damned for the first ill dying, he may mend his fault

[a] ——Οὗτος κράτιστός ἐστ' ἀνὴρ
Ὅστις ἀδικεῖσθαι πλεῖστ' ἐπίσταται βροτῶν. *Menand.*

and die better the next time? Can his vain imaginary and phantastic shadow of reputation make him recompence for the disgrace, and confusion of face, and pains, and horrors of eternity? Is there no such thing as forgiving injuries, nothing of the discipline of Jesus in our spirits? are we called by the name of Christ, and have nothing in us but the spirit of Cain, and Nimrod, and Joab? If neither reason nor religion can rule us, neither interest nor safety can determine us, neither life nor eternity can move us, neither God, nor wise men be sufficient judges of honour to us, then our damnation is just, but it is heavy: our fall is certain, but it is cheap, base and inglorious. And let not the *vanities*, or the *gallants* of the world slight this friendly monition, rejecting it with a scorn, because it is talking like a divine; it were no disparagement if they would do so too, and believe accordingly, and they would find a better return of honour in the crowns of eternity, by talking like a divine, than by dying like a fool; by living in imitation and obedience to the laws of Holy Jesus, than by perishing or committing murder, or by attempting it, or by venturing it, like a weak, impotent, passionate, and brutish person. Upon this chapter it is sometime asked, whether a virgin may not kill a ravisher to defend her chastity? Concerning which as we have no special and distinct warrant, so there is in reason, and analogy of the gospel, much for the negative; for since his act alone cannot make her criminal, and is no more than a wound in my body, or a civil or a natural inconvenience, it is unequal to take a life in exchange for a lesser injury, and it is worse that I take it myself. Some great examples we find in story and their names are remembered in honour, but we can make no judgment of them, but that their zeal was reproveable for its intemperance, though it had excellency in the matter of the passion.

But if we may not secure our honour, or be revenged for injuries by the sword, may we not crave the justice

of the law, and implore the vengeance of the judge, who is appointed for vengeance against evil doers; and the judge being the king's officer, and the king God's vicegerent, it is no more than imploring God's hand: and that is *giving place to wrath*, which St. Paul speaks of, that is, permitting all to the divine justice? To this I answer, that it is not lawful to go to law for every occasion or slighter injury; because it is very distant from the mercies, forgiveness and gentleness of a christian to contest for trifles; [a] and it is certain, that the injuries, or evil, or charges of trouble and expence will be more vexatious and afflictive to the person contested, than a small instance of wrong is to the person injured. [b] And it is a great intemperance of anger, and impotence of spirit, a covetousness and impatience to appeal to the judge for determination, concerning a lock of camel's hair, or a goat's beard, I mean any thing that is less than the gravity of laws, or the solemnity of a court, and that does not outweight the inconveniences of a suit. But this we are to consider in the expression of our blessed Saviour, [c] *If a man will sue thee at the law, and take thy cloak, let him have thy coat also:* which words are a particular instance in pursuit of the general precept, *Resist not, or avenge not evil.* [d] The primitive christians, (as it happens in the first fervours of a discipline) were sometimes severe in observation of the letter, not subtlely distinguishing counsels from precepts, but swallowing all the words of Christ without chewing, or discrimination. They abstained from tribunals, unless they were forced thither by persecutors, but went not thither to repeat their goods. And if we consider suits of law, as they are wrapped in circum-

[a] Σχέτλιοι ἄνθρωποι——
Ποίων ἐκ' ἐρίδων ἢ λεσχομάχων πεπλάνησθε
Ἄνθρωποι, κενεῆς οἰήσεος ἔμπλεοι ἀσκοί. *Timon Phlia.*

[b] Inhumanum verbum est, & quidem pro justo receptum, ultio; & à contumeliâ non differt nisi ordine. Qui dolorem regerit, tantum excusatiùs peccat. *Seneca l. de ira. c.* 32. [c] Matth. 5. 40.

[d] Οὐ δικάζονται τοῖς ἁρπάζουσι. *Athenag.*

stances of action and practice, with how many subtilties and arts they are managed, how pleadings are made mercenary, and that it will be hard to find right counsel that shall advise you to desist, if your cause be wrong (and therefore there is great reason to distrust every question, since if it be never so wrong, we shall meet advocates to encourage us and plead for it) what danger of miscarriages, of uncharitableness, anger and animosities, what desires to prevail, what care and fearfulness of the event, what innumerable temptations do intervene, how many sins are secretly insinuated in our hearts and actions, if a suit were of itself never so lawful it would concern the duty of a christian to avoid it, as he prays against temptations, and cuts off the opportunities of a sin. It is not lawful for a christian to sue his brother at the law, unless he can be patient if he loses, and charitable if he be wronged, and can prosecute his end without any mixture of covetousness, or desires to prevail without envy, or can believe himself wrong when his judge says he is, or can submit to peace when his just cause is oppressed, and rejected, and condemned; and without pain or regret can sit down by the loss of his right, and of his pains and his money. And if he can do all this, what need he go to law? he may with less trouble, and less danger take the loss singly, and expect God's providence for reparation, than disentitle himself to that by his own frowardness, and take the loss, when it comes loaden with many circumstances of trouble.

But however by accident it may become unlawful to go to law in a just cause, or in any, yet by this precept we are not forbidden. To go to law for revenge, we are simply forbidden, that is, to return evil for evil; and therefore all those suits which are for vindictive

[a] Nam lucrosæ hujus & sanguinantis eloquentiæ usus recens & malis moribus natus, atque in locum teli repertus. *Quintil. de orator.*

His qui benefacta canerent, non qui male admissa defenderent augustior honos apud Deos. *Idem.*

sentences, not for reparative, are directly [a] criminal. To follow a thief to death for spoiling my goods is extremely unreasonable and uncharitable; for as there is no proportion between my goods and his life, (and therefore I demand it to his evil and injury) so the putting him to death repairs not my estate; the first makes it in me to be unjust, the latter declares me malicious and revengeful. If I demand an eye for an eye, his eye extinguished will not enlighten mine, and therefore to prosecute him to such purposes is to resist or render evil with evil, directly against Christ's sermon. But if the postulation of sentence be in order only to restore myself, we find it permitted by St. Paul, who when for the scandal sake he forbad *going to law before unbelievers*, and for the danger and temptations sake, and the latent irregularity which is certainly appendent to ordinary litigations, he is angry indefinitely with them that go to law; yet he adviseth that christian arbitrators be appointed for decision of emergent questions; and therefore when the supreme authority hath appointed, and regularly established an arbitrator, the permission is the same. [b] St. Paul is angry, that among christians there should be suits, but it is therefore he is chiefly angry, because christians do wrong; they who should rather suffer wrong, yet that they should do it, and defraud their brother, which in some sense enforces suits, that is it he highly blames. But when injustice is done, and a man is in a considerable degree defrauded, then it is permitted to him to repeat his own before christian arbitrators, whether chosen by private consent or public authority, for that circumstance makes no essential alteration in the question; but then this must be done with as much simplicity and unmingled design as is possible, without any desire of rendering evil to the person of the offender, without arts of heightening the

[a] Nova lex non se vindicat ultione gladii. Tertul. i. e. privatus Christianus vindictam nunquam petit. [b] 1 Cor. 6 prim.

charge, without prolongation, devices and arts of vexation, without anger and animosities, and then although accidentally there is some appendant charge to the offending person, that is not accounted upon the stock of revenge, because it was not designed, and is not desired, and is cared for to prevent it as much as may be, and therefore offer was made of private and unchargeable arbitrators: and this being refused, the charge and accidental evil, if it be less than the loss of my sufferance and injury, must be reckoned to the necessities of affairs, and put upon the stock of his injustice, and will not affix a guilt upon the actor. I say this is true, when the actor hath used all means to accord it without charge, and when he is refused, manages it with as little as he can, and when it is nothing of his desire, but something of his trouble, that he cannot have his own without the lesser accidental evil to the offender, and that the question is great and weighty in his proportion, then a suit of law is of itself lawful. [a] But then let it be remembered, how many ways afterwards it may become unlawful, and I have no more to add in this article, but the saying of the son of Sirach; *he that loves danger shall perish in it.* And certainly he had need be an angel that manages a suit innocently; and he that hath so excellent a spirit, as with innocence to run through the infinite temptations of a law-suit, in all probability hath so much holiness as to suffer the injury, and so much prudence as to avoid the danger; and therefore nothing but a very great defalcation, or ruin of a man's estate will from the beginning to the end justify such a controversy, when the man is put to it so, that he cannot do some other duty without

[a] Ὦ Πέρση σὺ δὲ ταῦτα τεῷ ἐνικάτθεο θυμῷ,
Μηδέ σ' ἔρις κακόχαρτος ἀπ' ἔργου θυμὸν ἐρύκοι
Νείκεσ' ὀποπτεύον τ' ἀγορῆς ἐπακουὸν ἐόντα
Ὥρη γὰρ τ' ὀλίγη πέλεται νεικέων τ' ἀγορῶν τε
Ὅτινι μὴ βίος ἔνδον ἐτηετανὸς κατάκειται
Ὡραῖος ——

Hesiod. Εργ. καὶ ἡμερ.

venturing in this; then the grace of God is sufficient for him; but he that enters lightly, shall walk dangerously, and a thousand to one but he will fall foully.[a] *It is utterly a fault among you*, said St. Paul, *because ye go to law one with another*. [b]It is not always a *crime*, but ever *a fault*, and an irregularity, a recession from christian perfection, and an entertaining of a danger, which though we escape through, *yet* it was a fault to have entered into it, when we might have avoided it. [c]And even then, when *it is lawful for us, it is not expedient;* for so the apostle sums up his reprehension concerning christians going to law, [d]*We must rather take wrong, rather suffer ourselves to be defrauded:* and when we cannot bear the burden of the loss, then indeed we are permitted to appeal to christian judges, but then there are so many cautions to be observed, that it may be, the remedy is worse than the disease. I only observe this one thing, that St. Paul permits it only in the instance of defraudation, or matter of interest; such as are defending of widows and orphans, and churches, which in estimation of law are by way of fiction reckoned to be in pupillage and minority; add also, repeating our own interests, when our necessities, or the support of our family, and relatives requires it; for all these are cases of charity or duty respectively; but besides the matter of defraudation, we find no instance expressed, nor any equality and parallel of reason to permit to christians in any case to go to law; because in other things the sentence is but vindictive, and cannot repair us; and therefore demanding justice is a rendering evil in the proper matter of revenge. Concerning which, I know no scruple, but in an action of scandal, and ill report; but because an innocent and an holy life will force light out of darkness, and humility, and patience, and waiting upon God will bring glory out of shame, I suppose, he who goes to law to

[a] 1 Cor. 10. 7. [b] ὁλως ἥττημα, not παράπτωμα. [c] Vers. 12. [d] Vers. 4.

regain his credit, attempts the cure by incompetent remedies; if the accusation be public, the law will call him to an account, and then he is upon his defence, and must acquit himself with meekness and sincerity; but this allows not him to be the actor, for then it is rather a design of revenge than a proper deletery of his disgrace, and purgative of the calumny. For if the accusation can be proved, it was no calumny; if it be not proved, the person is not alway innocent, and to have been accused, leaves something foul in his reputation; and therefore he that by law makes it more public, propagates his own disgrace, and sends his shame further than his innocence; and the crime will go, whither his absolution shall not arrive.

If it be yet further questioned, whether it be lawful to pray for a revenge, or a punishment upon the offender? (I reckon them all one; he that prays for punishment of him that did him personal injury, cannot easily be supposed to separate the punishment from his own revenge.) I answer, that although God be the avenger of all our wrongs, yet it were fit for us to have the affections of brethren, not the designs and purposes of a judge, but leave them to him, to whom they are proper. When in the bitterness of soul, an oppressed person curses sadly, and prays for vengeance, the calamity of the man and the violence of his enemy hasten a curse, and ascertain it. But whatever excuses the greatness of the oppression may make I know not; but the bitterness of the spirit, besides that it is pitiable, as it is a passion, yet it is violent, and less Christian, as it is active and sends forth prayers. Woe is pronounced *to them, by whom the offence cometh;* yet we must *beware of offences*, because by them we are engaged in a sin, and he that prays for a revenge hath a revengeful spirit, however it be restrained by laws, and exterior tendernesses from acting such dire purposes. And he that prays for revenge may indeed procure a justice to be done upon the injurious person; but oftentimes it happens

then to fall on him, when we least wish it; when we also have a conjunct interest in the others preservation, and escape; so God punishing the first wrong, that we also may smart for our uncharitable wishes. For the ground of all this discourse is, that it is part of Christian charity to forgive [a] injuries, which forgiveness of the injury, although it may reasonably enough stand with my fair, and innocent requiring of my own, which goes no further than a fair reputation; yet in no case can it stand with the acting and desiring revenge, which also in the formality of revenge can have no pretence of charity, because it is ineffective to my restitution. This discourse concerns private persons; whether it concern the question of war and how far, is not proper for this consideration.

OF ALMS.

But Christian charity hath its effect also in benefits as well as gentleness and innocence; [b] *Give to him that asketh, and from him that would borrow of thee, turn not thou away. But when thou dost thine alms, let not thy left hand know what thy right hand doth.* These are the precepts of the Lord, for the substance and the manner of alms, for the quantity and freeness of the donative, and the simplicity of him that gives; to which add those other words of his; [c] *Sell your possessions and give alms.* This precept with its circumstances, was intended as a defensative against covetousness and prodigality, and a suppletory to make up the wants, and to make even the breaches of mankind: In which we shall best understand our obligation, if we consider in what pro-

[a] Injuriam qui tulit, oblivisci potest; qui fecit, nunquam. *Tacit.*

[b] Mat. 5. 42. 6. 3. [c] Luke 12. 33.

portion we must give alms; and to what persons; and in what manner.

1. For the quantity we shall best take an estimate of it, if we remember the portion, which God allows to Christians, [a] *Having food and raiment, let us be content with it;* and our blessed Saviour at the latter end of this sermon stirs us up to confidence in God, and not to doubt our provisions, by telling that God feeds the ravens, and clothes the lilies, and he will much rather do it to us, he will clothe us and feed us; no more is in the promise, no more is in our need; [b] and therefore whatsoever is beside our needs natural and personal, that is proportioning our needs to the condition of our life, and exigence of our calling, and quality of our person, all that can be spared from what we modestly and temperately spend in our support, and the supply of our families, and other necessary incidents, all that is to be spent in charity or religion; he defrauds the poor of their right, who detains from them beyond his own necessary, prudent, and convenient supplies, saith St. Hierom; and this is intended to be a retrenchment of all vain expences, costly feasts, rich clothes, pompous retinue, and such excrescencies of expence, which of themselves serve no end of piety, or just policy, but by wise and temperate persons are esteemed unnecessary, and without which the dignity and just value of the person may still be retained. Whatsoever is vainly spent was the portion of the poor, whatsoever we lose in idle gaming, revelling, and wantonness of prodigality was designed by Christ [c] to refresh his own bowels, to fill the bellies of the poor; whatsoever lies in our repository useless and superfluous, all that is the poor man's inheritance; and certainly there is not any

[a] 1 Tim. 6. 8, 9.

[b] Aliena rapere convincitur, qui ultra sibi necessaria retinere probatur apud Gratian. dist. 42.

Cur eget indignus quisquam te divite? *Hor. l. 2. Sat. 2.*

[c] James 5. 2, 3.

greater baseness than to suffer a man to perish or be in extreme want of that, which God gave me for him, and beyond my own deeds. [a] It is unthankfulness to God, it is unmercifulness to the poor, it is improvidence to ourselves, it is unfaithfulness in the dispensation of the money, of which God made him but the steward, and his chest the bank for the exchange and issuing it to the indigent. And he that is unmerciful and unjust, is extremely unlike God. But in taking this estimate concerning our excrescencies we are to proceed according to the rules of prudence, not making determinations in grains and scruples, but in the greater actions and accountable proportions of our estate. And if any man seeing great necessities of indigent, and calamitous persons shall give beyond his ability, he had the Philippians for his precedent, and he hath God engaged for his payment, and a greater share in heaven for his reward. [b] Only this, as we are to provide for ourselves, so also for our family and the relatives of our charge, and nearer endearments, not only with a provision of the present day's entertainment, but also for all nearer, probable, foreseen and expected events, such as are portions for our children, dowries for daughters; but this must not be extended to care and reservations for all possible, and far distant events; but so much is to be permitted to the divine providence, as our present duty gives leave. In which although a prudent guide, and a sober reason are to make application to practice, yet the rule in general is, that by so much we are to relieve the poor, as we can deduct from such a portion of good things as God permits us to use for our own support, and reasonable and temporal conveniencies of our person and condition; ever remembering, that if we in-

[a] Callidus effracta nummos fur auferat arca:
Quas dederis, solas semper habebis opes. *Martial.*

[b] Hoc n. est maximum incentivum misericordiæ, ut compatiamur alienis calamitatibus quantum possumus, imò interdum plus quàm possumus. *St. Ambr. l. 2. de offic.*

crease in our estate we also should increase in charity, that in this also may be verified what is written, *He that had much had nothing over, and he that had little had no lack.* There is in the quantity of these donatives some latitude; but if we sow sparingly, or if we scatter plentifully, so we shall reap; only we must be careful, that no extreme necessity, or biting want lies upon any poor man, whom we can relieve, without bringing such a want upon ourselves, which is less than the permissions of fortune, which the mercies of God have permitted to us, that is, food and raiment proper for us. Under food and raiment all the necessaries of our life are to be understood; Whatsoever is more than this, is counsel and perfection; for which a proportionable reward is deposited in the treasures of eternity.

If question be made concerning the persons, who are to be the object of our alms, our rule is plain and easy; for nothing is required in the person suscipient, and capable of alms, but that he be in misery and want, and unable to relieve himself. This last clause I insert in pursuance of that caution given to the church of Thessalonica by St. Paul, [a] *If any one will not work, neither let him eat;* for we must be careful that our charity, which is intended to minister to poor men's needs, do not minister to idleness and the love of beggary, and a wandering, useless, unprofitable life. But abating this there is no other consideration, that can exempt any needy [b] person from participation of your charity; not, though he be your enemy (for that is it which our blessed Saviour means in the appendix of this precept, *Love your enemies,* that is, according to the exposition of the apostle, *If thine enemy hunger feed him, if he thirst give him drink;*) not, though he

[a] 2 Thess. 3. 10.

[b] Ὅταν δέῃ συγκινδυνεῦσαι φίλῳ ἢ πατρίδι, μὴ μαντεύεσθαι εἰ συγκινδυνευτέον.——καὶ γὰρ ἡ Πύθιος ἐξέβαλε τοῦ ναοῦ τὸν οὐ βοηθήσαντα ἀναιρουμένῳ τῷ φίλῳ. *Epict.* c. 39.

be an unbeliever; not, though he be a vicious [a] person; provided only that the vice be such, to which your relief ministers no fuel and adds no flame; and if the mere necessities of his nature be supplied, it will be a fair security against the danger; but if the vice be in the scene of the body, all freer comforts are to be denied him, because they are but incentives of sin, and angels of darkness. This I the rather insert, that the pride and supercilious austerities of some persons become not to them an instrument of excuse from ministering to needy persons upon pretence their own sins brought them into that condition. For though the causes of our calamities are many times great secrets of providence, yet suppose the poverty of the man was the effect of his prodigality, or other baseness, it matters not as to our duty, how he came into it; but where he is; lest we also be denied a visit in our sicknesses, and a comfort in our sorrow, or a counsel in our doubts, or aid in any distress, upon pretence, that such sadness was procured by our sins; and ten to one but it was so. *Do good to all*, saith the apostle, *but especially to the family of faith*; for to them our charity is most proper and proportioned, to all, *viz.* who are in need, and cannot relieve themselves; in which number persons that can work are not to be accounted. So that if it be necessary to observe an order in our charity, that is, when we cannot supply and suffice for all our opportunities of mercy, then *let not the brethren of our Lord go away ashamed;* [b] and in other things observe the order and propriety of your own relations, and where there is otherwise no difference, the degree of the necessity is first to be

[a] Herodes Atticus vir Consularis, quum Palliatus quidam specie Philosophi stipem emendicasset; respondit, Demus huic aliquid æris cuicuimodi est, tanquam homines, non tanquam homini. *A. Gell l.* 9. *c.* 2.

[b] ——nunc sportula primo
Limine parva sedet turbæ rapienda togatæ.
Ille tamen faciem prius inspicit, et trepidat ne
Suppositus venias, et falso nomine poscas.
Juven. satyr. 1.

considered. This also, if the necessity be final and extreme, [a] whatever the man be, he is first to be relieved before the lesser necessities of the best persons, or most holy poor. But the proper objects of our charity are old persons, sick or impotent, laborious and poor housekeepers, widows and orphans, people oppressed or persecuted for the cause of righteousness, distressed strangers, captives and abused slaves, prisoners of debt. To these we must be liberal, whether they be holy or unholy, remembering that we are sons of that Father, who makes the dew of heaven to drop upon the dwellings of the righteous, and the fields of sinners.

The manner of giving alms is an office of Christian prudence, for in what instances we are to exemplify our charity we must be determined by our own powers, and others needs. The scripture reckons entertaining strangers, visiting the sick, going to prisons, feeding and clothing the hungry and naked: to which by the exigence of the poor, and the analogy of charity many other are to be added; the holy Jesus in the very precept instanced in lending money to them, that need to borrow; and he adds, *looking for nothing again*, [b] that is, if they be unable to pay it. Forgiving debts is a great instance of mercy, and a particular of excellent relief: but to imprison men for debt, when it is certain they are not able to pay it, and by that prison will be far more disabled, is an uncharitableness next to the cruelties of savages, and at infinite distance from the mercies of the holy Jesus.

Another instance of charity our great Master inserted in this sermon [*not to judge our brother*] and

[a] Οἱ τὰς ὀφρῦς αἱρουμένους ὡς ἀβελτέρους
Καὶ σκέμματα λέγοντες ἀνθρώπῳ γὰρ ὤν
Σκέψῃ καὶ περὶ σοῦ, δυσχεὶς ὅταν τύχῃ.

Menand.

[b] Amicitiam si ad fructum nostrum referemus non ad illius commoda quem diligimus, non erit ista amicitia sed mercatura quædam utilitatum suarum; prata, et arva, et pecudum greges diliguntur isto modo, quòd fructus ex eis capiuntur: Hominum charitas et amicitia gratuita est. *Cicer. de nat. Deor. l.* 1.

this is a charity so cheap, and so reasonable, that it requires nothing of us, but silence in our spirits. We may perform this duty at the charge of a negative; if we meddle not with other men's affairs, we shall do them no wrong, and purchase to ourselves a peace, and be secured the rather from the unerring sentence of a severer judge. But this interdict forbids only such judging, as is ungentle and uncharitable; in criminal causes, let us find all the ways to alleviate the burden of the man by just excuses, by extenuating or lessening accidents, by abatement of incident circumstances, by gentle sentences, and whatsoever can do relief to the person, that his spirit be not exasperated, that the crime be not the parent of impudence, that he be not insulted on, that he be invited to repentance, and by such sweetnesses he be led to his restitution. This also in questions of doubt obliges us to determine to the more favourable sense; and we also do need the same mercies, and therefore should do well by our own rigour not to disentitle[a] ourselves to such possibilities and reserves of charity. But it is foul and base, by detraction and inquity to blast the reputation of an honourable action, and the fair name of virtue with a calumny. But this duty is also a part of the grace of justice, and of humility, and by its relation and kindred to so many virtues, is furnished with so many arguments of amability and endearment.

[a] Qui ne tuberibus propriis offendat amicum
Postulat, ignoscat verrucis illius: æquum est
Peccatis veniam poscentem reddere rursus.

Horat. l. 1. sat. 3.

Ne judices proximum donec ad ejus locum pertingas. *Prov. Judæor.*

——————eheu
Quam temere in nosmet legem sancimus iniquam?
Nam vitiis nemo sine nascitur, optimus ille est
Qui minimis urgetur——————

Horat. ibid.

THE PRAYER.

HOLY and merciful Jesus, who art the great principle, and the instrument of conveying to us the charity and mercies of eternity, who didst love us, when we were enemies; forgive us, when we were debtors; recover us, when we were dead; ransom us, when we were slaves; relieve us, when we were poor, and naked, and wandering, and full of sadness and necessities; Give us the grace of charity, that we may be pitiful and compassionate of the needs of our necessitous brethren, that we may be apt to relieve them, and that according to our duty and possibilities, we may rescue them from their calamities. Give us courteous, affable, and liberal souls; let us by thy example forgive our debtors, and love our enemies, and do to them offices of civility and tenderness, and relief; always propounding thee for our pattern, and thy mercies for our precedent, and thy precepts for our rule, and thy Spirit for our guide, that we shewing mercy here, may receive the mercies of eternity by thy merits, and by thy charities, and dispensation, O holy and merciful Jesus. Amen.

DISCOURSE XII.

Of the second additional Precept of Christ, viz.

OF PRAYER.

THE soul of a Christian is the house of God, [a] *Ye are God's building*, (saith St. Paul;) but the house of God is the house of prayer, and therefore prayer is the work of the soul, whose organs are intended for in-

[a] 1 Cor. 3. 9.

struments of the divine praises; and when every stop and pause of those instruments is but the conclusion of a collect, and every breathing is a prayer, then the body becomes a temple, and the soul is the sanctuary and more private recess, and place of intercourse. Prayer is the great duty, and the greatest privilege of a christian; it is his intercourse with God, his sanctuary in troubles, his remedy for sins, his cure of griefs, and as St. Gregory calls it, *it is the principal instrument, whereby we minister to God in execution of the decrees of eternal predestination*; and those things which God intends for us, we bring to ourselves by the mediation of holy prayers. Prayer is the [a] ascent of the mind to God, and a petitioning for such things, as we need for our support, and duty. It is an abstract and summary of Christian religion; prayer is an act of religion and divine [b] worship, confessing his power and his mercy, it celebrates his attributes, and confesses his glories, and reveres his person, and implores his aid, and gives thanks for his blessings; it is an act of humility, condescension, and dependence expressed in the prostration of our bodies, and humiliation of our spirits; it is an act of charity when we pray for others; it is an act of repentance, when it confesses and begs pardon for our sins, and exercises every grace according to the design of the man, and the matter of the prayer. So that there will be less need to amass arguments to invite us to this duty; every part is an excellence, and every end of it is a blessing, and every design is a motive, and every need is an impulsive to this holy office. Let us but remember how many needs we have, at how cheap a rate we may obtain their remedies, and yet how honourable the employment is to go to God with confidence, and to fetch our supplies with easiness and joy,

[a] Ἀνάβασις νῦ πρὸς θεὸν, ἡ αἴτησις τῶν προσηκόντων παρὰ θεοῦ. *Damasc. l. 3. Orthodox. fid.*

[b] Qui fingit sacros auro vel marmore vultus,
Non facit ille Deos: qui rogat, ille facit.

and then without further preface we may address ourselves to the understanding of that duty, by which we imitate the employment of angels and beatified spirits, by which we ascend to God in spirit, while we remain on earth, and God descends on earth, while he yet resides in heaven, sitting there in the throne of his kingdom.

Our first enquiry must be concerning the matter of our prayers: for our desires are not to be the rule of our prayers, unless reason and religion be the rule of our desires. The old heathens prayed to their gods for such things, which they were ashamed to name publicly before men; and these were their private prayers, which they durst not for their indecency or iniquity make public. And indeed sometimes the best men ask of God things not unlawful in themselves, yet very hurtful to them: and therefore as by the spirit of God and right reason we are taught in general, what is lawful to be asked, so it is still to be submitted to God, when we have asked lawful things, to grant to us in kindness, or to deny us in [a] mercy: after all the rules that can be given us, we not being able in many instances to judge for ourselves, unless also we could certainly pronounce concerning future contingencies. But the Holy Ghost being now sent upon the church, and the rule of Christ being left to his church together with his form of prayer, taught, and prescribed to his disciples, we have sufficient instruction for the matter of our prayers so far as concerns the lawfulness or unlawfulness. And the rule is easy and of no variety. 1. For we are bound to pray for all things, that concern our duty, all that we

[a] Cujusmodi ridet Lucianus in Icaro Menippo. Ὦ Ζεῦ τὸ βασιλεῦσαί μοι γένοιτο. ὦ Ζεῦ τὰ κρόμμυά μοι φῦναι καὶ τὰ σκόροδα· ὦ Ζεῦ τὸν πατέρα μοι ταχέως ἀποθανεῖν· ὁ δὲ τὶς ἂν φαίη. εἴτε κληρονομῆσαί με τῆς γυναικὸς, εἴτε λάθοιμι ἐπιβουλεύσας τῷ ἀδελφῷ γένοιτό μοι νικῆσαι τὴν δίκην, στεφθῆναι τὰ ὀλύμπια. τῶν πλεόντων ὁ μετὰ βορέαν ἤυχετο ἐπιπνεῦσαι, ὁ δὲ νότον ὁ δὲ γέωργος ᾔτει ὑετὸν, ὁ δὲ γναφεὺς ἥλιον.

——Si tacito mala vota susurro
Concipimus——Pulchra Laverna,
Da mihi fallere, da justum sanctumque videri,
Noctem peccatis, et fraudibus objice nubem.

Horat.

are bound to labour for; such as are glory and grace, necessary assistances of the Spirit, and rewards spiritual, heaven and heavenly things. 2. Concerning those things, which we may with safety hope for, but are not matter of duty to us, we may lawfully testify our hope and express our desires by petition: but if in their particulars they are under no express promise, but only conveniencies of our life and person, it is only lawful to pray for them under condition, that they may conform to God's will, and our duty, as they are good and placed in the best order of eternity. Therefore, 1, for spiritual blessings let our prayers be particularly importunate, perpetual and persevering: 2, for temporal blessings let them be generally [a] short, conditional, and modest: and 3, whatsoever things are of mixed nature, more spiritual than riches, and less necessary than graces, such as are gifts and exterior aids, we may pray for them, as we may desire them, and as we may expect them, that is, with more confidence, and less restraint than in the matter of temporal requests, but with more reservedness, and less boldness of petition, than when we pray for the graces of sanctification. In the first case we are bound to pray; in the second it is only lawful under certain conditions; in the third it becomes to us as an act of zeal, nobleness, and Christian prudence. [b] But the matter of our prayers is best taught us in the form our Lord taught his disciples, which because it is short,

[a] ——Si consilium vis,
Permittes ipsis expendere Numinibus, quid
Conveniat nobis, rebúsque sit utile nostris;
Nam pro jucundis aptissima quæque dabunt Di. *Juvenal.*

Exorari in perniciem rogantium sæva benignitas est.

——Multa petentibus
Desunt multa. Bene est, cui Deus obtulit
Parcè, quod satis est, manu.

Hor. l. 3. od. 16.

[b] Oratio hæc quantum substringitur verbis, tantum diffunditur sensibus. *Tertull.* Evangelii breviarium. *Idem. l. de orat. c. 1.*

Si tamen recte et congruenter oramus, nihil aliud dicere possumus quàm quod in oratione Dominica continetur. *St. Aug. ad frat. in Erem.*

mysterious, and like the treasures of the Spirit, full of wisdom and latent senses, it is not improper to draw forth those excellencies, which are intended and signified by every petition, that by so excellent an authority, we may know what it is lawful to beg of God.

Our Father, which art in heaven.] The address reminds us of many parts of our duty. [a] *If God be our Father, where is his fear*, and reverence, and obedience? *If ye were Abraham's children, ye would do the works of Abraham;* and, *Ye are of your father the devil, for his works ye do.* Let us not dare to call him Father, if we be rebels and enemies; but if we be obedient, then we know he is our Father, and will give us a child's portion, and the inheritance of sons. But it is observable, that Christ here speaking concerning private prayer, does describe it in a form of plural signification, to tell us, that we are to draw into the communication of our prayers all those, who are confederated in the common relation of sons to the same Father. *Which art in heaven*] tells us, [b] where our hopes and our hearts must be fixed, whither our desires, and our prayers must tend. *Sursum corda; Where our treasure is, there must our hearts be also.*

Hallowed be thy name.] That is let thy name, thy essence, and glorious attributes be honoured, and adored in all the world, believed by faith, loved by charity, celebrated with praises, thanked with eucharist; and let thy name be hallowed in us, as it is in itself. Thy name being called upon us, let us walk worthy of that calling, and *that our light may shine before men*, that they *seeing our good works may glorify thee our Father, which art in heaven.* In order also to the sanctification of thy name grant that all

[a] Vir bonus vera Dei progenies. *Senec. de provident.* Καὶ τῷ μὲν γένος ἐσμὲν. *Menand.* Hoc donum excedit omne donum, ut Deus hominem vocet filium. *Leo Serm. de Nativ.* Matth. 23. 8. Ephes. 4. 6.

[b] Nihil nos delectet in infimis, qui Patrem habemus in cœlis. *Leo Serm. de Ascen.*

our praises, hymns, eucharistical remembrances and representments of thy glories may be useful, blessed and effectual for the dispersing thy fame, and advancing thy honour over all the world. This is a direct and formal act of worshipping and adoration. The name of God is representative of God himself, and it signifies, be thou worshipped and adored, be thou thanked and celebrated with honour and eucharist.

Thy kingdom come.] That is, as thou hast caused to be preached and published the coming of thy kingdom, the peace and truth, the revelation and glories of the gospel, so let it come verily and effectually to us, and all the world; that thou mayest truly reign in our spirits, exercising absolute dominion, subduing all thine enemies, ruling in our faculties, in the understanding by faith, in the will by charity, in the passions by mortification, in the members, by a chaste and right use of the parts. And as it was more particularly, and in the letter proper at the beginning of Christ's preaching, when he also taught the prayer, that God would hasten the coming of the gospel to all the world; so now also and ever it will be in its proportion necessary and pious to pray, that it may come still, making greater progress in the world, extending itself, where yet it is not, and intending it where it is already, that the kingdom of Christ may not only be in us in name and form, and honourable appellatives, but in effect and power. This petition in the first ages of Christianity was not expounded to signify a prayer, for Christ's second coming; because the gospel not being preached to all the world, they prayed for the delay of the day of judgment, that Christ's kingdom upon earth might have its proper increment; but since then, every age as it is more forward in time, so it is more earnest in desire to accomplish the intermedial prophecies that the kingdom of God the Father might come in glories infinite. And indeed the kingdom of grace, being in order to

the kingdom of glory, this as it is principally to be desired, so may possibly be intended chiefly; which also is the more probable, because the address of this prayer being to God the Father, it is proper to observe, that the kingdom of grace, or of the gospel, is called the kingdom of the [a] Son, and that of glory in the style of the scripture is the kingdom of the Father. St. German patriarch of Constantinople expounds it with some little difference, but not ill; *thy kingdom come*, that is, let thy Holy Spirit come into us; for *the kingdom of heaven is within us*, saith the holy scripture; and so it intimates our desires, that the promise of the Father, and the prophecies of old, and the Holy Ghost the comforter may come upon us; let that *anointing from above* descend upon us whereby we may be anointed *kings* and *priests* in a spiritual kingdom and priesthood by a holy chrisme.

Thy will be done in earth, as it is in heaven.] That is, the whole economy and dispensation of thy providence be the guide of the world, and the measure of our desire; that we be patient in all accidents, conformable to God's will both in doing and in suffering; submitting to changes and even to persecutions; and doing all God's will; which because without God's aid we cannot do, therefore we beg it of him by prayer; but by his aid we are confident we may do it in the manner of angelical obedience, that is, promptly, readily, cheerfully, and with all our faculties. Or thus; as the angels in heaven serve thee with harmony, concord, and peace, so let us all join in the service of thy majesty with peace and purity, and love unfeigned; that, as all the angels are in peace, and amongst them there is no persecutor, and none persecuted, there is none afflicting, or afflicted, none assaulting, or assaulted, but all in sweetness and peaceable serenity glorifying thee, so let thy will be done on earth by all the world, in peace and unity, in

[a] Coloss. 1. 13. Revel. 1. 9. Matth. 13, 41. Luke 6. 20. Matth. 16. 27.

charity and tranquillity, that with one heart and one voice we may glorify thee our universal Father, having in us nothing, that may displease thee, having quitted all our own desires and pretensions, living in angelic conformity, our souls subject to thee, and our passions to our souls, that in earth also thy will may be done, as in the spirit and soul, which is a portion of the heavenly substance. These three petitions are addressed to God by way of adoration. In the first the soul puts on the affections of a child, and divests itself of its own interest, offering itself up wholly to the designs, and glorifications of God. In the second it puts on the relation and duty of a subject to her legitimate prince, seeking the promotion of his regal interest. In the third she puts on the affection of a spouse, loving the same love, and choosing the same object, and delighting in unions and conformities. The next part descends lower, and makes addresses to God, in relation to our own necessities.

Give us this day our daily bread:] that is, give unto us all that is necessary for the support of our lives, the bread of our necessity, so the Syriac interpreter reads it; This day give us the portion of bread which is day by day necessary: Give us the bread or support, which we shall need all our lives; only this day minister our present part. For we pray for the necessary bread or maintenance, which God knows we shall need all our days; but that we be not careful for to-morrow, we are taught to pray not that it be all at once represented, or deposited, but that God would minister it, as we need it, how he pleases; but our needs are to be the measure of our desires, our desires must not make our needs, that we may be confident of the Divine Providence, and not at all covetous; for therefore God feeds his people with extemporary

[a] Ἐπιούσιον ab ἐπιοῦσα quod diem posterum significat. Nazarenorum Evangelium (referente St. Hieronymo) legit [panem crastinum.] St. Lucas [panem diurnum] sive, indies necessarium. τὸ καθ' ἡμέραν. πλοῦτός ἐςι κλῆσις σύμμαιζον πρὸς ἐυδαιμονίαν.

provisions, that by needing always they may learn to pray to him, and by being still supplied, may learn to trust him for the future, and thank him for that is past, and rejoice in the present. So God rained down manna, giving them their daily portion; and so all fathers and masters minister to their children, and servants, giving them their proportion, as they eat it, not the meat of a year at once; and yet no child or servant fears want, if his parent or lord were good, and wise, and rich. And it is necessary for all to pray this prayer; the poor, because they want the bread, and have it not deposited but in the hands of God; *mercy ploughing the fields of heaven*, (as Job's expression is) brings them corn; [a] and the cattle upon a thousand hills are God's and they find the poor man meat: the rich also needs this prayer because although they have the bread, yet they need the blessing; and what they have now may perish or be taken from them; and as preservation is a perpetual creation, so the continuing to rich men, what God hath already bestowed, is a continual giving it. Young men must pray, because their needs are like to be the longer, and old men, because they are present; but all these are to pray but for the [b] present; that which in esti-

[a] Vivitur parvo bene, cui paternum
Splendet in mensa tenui salinum,
Nec leves somnos timor, aut cupido
Sordidus aufert. *Horat.*

Fructibus Agrippæ Siculis, quos colligit Icco,
Si rectè frueris, non est, ut copia major
Ab Jove donari possit tibi, tolle querelas:
Pauper enim non est cui rerum suppetit usus.
Si ventri bene, si lateri est pedibúsque tuis, nil
Divitiæ poterunt regales addere majus. *Horat. ad Iccium.*

Μὴ μόνον τῦ ζῆν ἀλλὰ ϗ τῦ ἀποθνήσκειν τὴν τροφὴν εἶναι ἐφόδιον. *Plutarch.*

[b] Lætus in præsens animus, quod ultra est,
Oderit curare: et amara lento
Temperet risu.—— *Horat. l. 2. od. 16.*

——quid æternis minorem
Consiliis animum fatigas? *Horat. l. 2. od. 11.*

Vitæ summa brevis spem nos vetat inchoare longam.
Jam te premet nox, fabulæque manes,
Et domus exilis Plutonia.—— *Horat. l. 1. od.*

Ἀναγκαιόταλον ἐφόδιον. *Conc. Nicen.*

mation of the law is to be reckoned, as imminent upon the present, and part of this state and condition. But it is great improvidence, and an unchristian spirit for old men to heap up provisions, and load their sumptures still the more by how much their way is shorter. But there is also a bread which came down from heaven, a diviner nutriment of our souls, the food, and wine of angels, Christ himself, as he communicates himself in the expresses of his word and sacraments; and if we be destitute of this bread, we are miserable and perishing people; we must pray that our souls also may feed upon those celestial viands prepared for us in the antepasts of the gospel, till the great and fuller meal of the supper of the lamb shall answer all our prayers, and satisfy every desire.

Forgive us our trespasses, as we forgive them that trespass against us.] Not only those sins of infirmity, invasion, and sudden surprize, which like excrescencies of luxuriant trees adhere to many actions by inadvertency, and either natural weakness or accidental prejudice; but also all those great sins, which were washed off from our souls, and the stain taken away in baptism, or when by choice, and after the use of reason we gave up our names to Christ, when we first received the adoption of sons; for even those things were so pardoned, that we must for ever confess, and glory in the divine mercy, and still ascertain it by performing what we then promised, and which were the conditions of our covenant. For although Christ hath taken off the guilt, yet still there remains the disreputation; and St. Paul calls himself *the chiefest of sinners*, not referring to his present condition, but to his former persecuting the church of God, which is one of the greatest crimes in the world, and for ever he asked pardon for it; and so must we knowing that they may return; if we shake off the yoke of Christ, and break his cords from us, the bands of the covenant evangelical, the sins will return so as to

undo us. And this we pray with a tacit obligation to forgive; for so only and upon that condition we beg pardon to be given or continued respectively; that is, as we from our hearts forgive them that did us injury in any kind, never entertaining so much as a thought of revenge, but contrariwise loving them, that did us wrong; for so we beg that God should do to us; and therefore it is but lesser revenge to say, I will forgive, but I will never have to do with him. For if he become an object of charity, we must have to do with him to relieve him: because he needs prayers, we must have to do with him and pray for him: and to refuse his society, when it is reasonably and innocently offered, [a] is to deny that to him, which Christians have only been taught to deny to persons excommunicate, to persons under punishment: *i. e.* to persons not yet forgiven: and we shall have but an evil portion, if God should forgive our sins, and should not also love us, and do us grace and bestow benefits upon us. So we must forgive others: so God forgives us.

And lead us not into temptation.] St. Cyprian out of an old Latin copy reads it, [b] *suffer us not to be led into temptation*, that is, suffer us not to be overcome by temptation; and therefore we are bound to prevent our access to such temptation, whose very approximation is dangerous, and the contact is irregular and evil; such as are temptations of the flesh; yet in other temptations the assault sometimes makes confident, and hardens a resolution. For some spirits who are softened by fair usages, are steeled and emboldened by a persecution. But of what nature soever the temptations be, whether they be such, whose approach a Christian is bound to fear, or such which are the cer-

[a] Parum est nobis non puniri, nisi mereamur et diligi. *Hugo de St. Victor. l. 2. allegat. in Matth.*

[b] Τί γὰρ, θεὸς εἰσάγει ἄνθρωπον εἰς πειρασμὸν; μὴ γένοιτο· ὁ γὰρ αὐτὸς τῶν πάντων ὁ θεὸς ἀλλὰ παρακαλέσωμεν αὐτὸν, ἵνα τοῖς πολλοῖς αὐτοῦ οἰκτιρμοῖς μὴ ἐάσῃ ἡμᾶς πειρασθῆναι. *St. German. Patr. C. P. περὶ τῶν ἱερῶν.*

tain lot of Christians, (such are troubles and persecutions, into which when we enter we must count it joy,) ye we are to pray that we enter not into the possession of the temptation, that we be not overcome by it.

But deliver us from evil.] From the assaults or violence of evil, from the wicked one, who not only presents us with objects, but heightens our concupiscence, and makes us imaginative, fantastical, and passionate, setting on the temptation, making the lust active, and the man full of appetite, and the appetite full of energy and power: therefore deliver us from the evil one, who is interested as an enemy in every hostility, and in every danger. Let not Satan have any power or advantage over us, and let not evil men prevail upon us in our danger, much less to our ruin. Make us safe under the covering of thy wings against all fraud and every violence, that no temptation destroy our hopes, or break our strength, or alter our state, or overthrow our glories; in these last petitions, which concern ourselves, the soul hath affections proper to her own needs, as in the former, proportion to God's glory. In the first of these, the affection of a poor indigent, and necessitous beggar, in the second of a delinquent and penitent servant, in the last of a person in affliction or danger. And after all this the reason of our confidence is derived from God.

For thine is the kingdom, the power, and the glory, for ever.] That is, these which we beg are for the honour of thy kingdom, for the manifestation of thy power, and the glory of thy name and mercies; and it is an express doxology or adoration, which is apt and fit to conclude all our prayers, and addresses to God.

These are the generals and great treasures of matter to which all our present or sudden needs are reducible;[a] and when we make our prayers more minute

[a] Pro jucundis aptissima quæque dabunt Dii.
Charior est illis homo, quàm sibi: nos animorum

and particular, if the instance be in matter of duty, and merely spiritual, there is no danger: but when our needs are temporal, or we are transported with secular desires, all descending to particulars is a confining the divine providence, a judging for ourselves, a begging a temptation oftentimes, sometimes a mischief: and to beg beyond the necessities of our life, is a mutiny against that providence, which assigns to Christians no more but food, and raiment for their own use; all other excrescencies of possessions being entrusted to the rich man's dispensation, only as to a steward: and he shall be accountable for the coat that lies by him, as the portion of moths: and for the shoes, which are the spoils of mouldiness, and the contumely of plenty. [a] *Grant me, O Lord, not what I desire, but what is profitable for me.* For sometimes we desire that, which in the succeeding event of things will undo us. This rule is in all things, that concern ourselves. There is some little difference in the affairs and necessities of other men: for provided we submit to the divine providence, and pray for good things for others only with a tacit condition, so far as they are good and profitable in order to the best ends, yet if we be particular, there is no covetousness in it; there may be indiscretion in the particular, but in the general no fault, because it is a prayer and a design of charity. *For Kings and all that are in authority* we may yet enlarge and pray for peaceable reign, true lieges, strong armies, victories and fair success in their just wars, health, long life, and riches, [b] because they have a capacity, which private persons have not, and whatsoever is good for single persons, and whatsoever is apt for their uses as public persons, all that

Impulsu, et cæca magnâque cupidine ducti
Conjugium petimus, partúmque uxoris, at illis
Notum qui pueri, qualisque futura sit uxor.

Juvenal.

[a] Μή μοι γένοιθ' ἃ βούλομ' ἀλλ' ἃ συμφέρει.

[b] ——Rege incolumi mens omnibus una,
Amisso rupere fidem——

we may, and we must pray for, either particularly, for so we may, or in general significations, for so we must at least: *that we may lead a godly, peaceable, and quit life, in all godliness and honesty*, that is St. Paul's rule, and the prescribed measure and purpose of such prayers. And in this instance of kings, we may pray for defeating all the king's enemies, such as are truly such, and we have no other restraint upon us in this, but that we keep our desires confined within the limits of the end we are commanded: that is, so far to confound the king's enemies, that he may do his duty, and we do ours, and receive the blessing: ever as much as we can to distinguish the malice from the person. But if the enemies themselves will not also separate, what our intentions distinguish, that is, if they will not return to their duty, then let their prayers operate as God pleases, we must be zealous for the end of the king's authority, and peaceable government. By enemies I mean rebels or invaders, tyrants and usurpers; for in other wars there are many other considerations not proper for this place.

The next consideration will be concerning *the manner*, I mean both *the manner of our persons*, and *the manner of our prayers*, that is, with what conditions we ought to approach to God, and with what circumstances the prayers may, or ought to be performed. The conditions to make our prayers holy, and certain to prevail are, 1. That we live good lives, endeavouring to conform by holy obedience to all the divine commandments. The condition is expressly recorded by St. John, [a] *Beloved, if our hearts condemn us not, then have we confidence towards God, and whatsoever we ask of him we shall obtain*; and St. James affirms that [b] *the effectual fervent prayer of a righteous man availeth much*; and our Blessed Saviour limiting the the confidence of our prayers for forgiveness to our charity, and forgiving others, plainly tells us, that the

[a] 1 John 3. 21. [b] James 5. 16.

uncharitable and unrighteous person shall not be heard. And the blind man in the gospel understood well what he said. [a] *Now we know that God heareth not sinners, but if any man be a worshipper, and doth his will, him he heareth.* And it was so decreed and resolved a point in the doctrine of their religion, that it was a proverbial saying: and although this discourse of the blind man was of a restrained occasion, and signified, if Christ had been a false prophet God would not have attested his sermons with the power of miracles, yet in general also he had been taught by David: [b] *If I regard iniquity in my heart, the Lord will not hear my prayer.* [c] And therefore when men *pray in every place,* (for so they are commanded) *let them lift up pure hands, without anger and contention:* And indeed although every sin entertained with a free choice and a full understanding, is an obstruction to our prayers; yet the special sin of uncharitableness makes the biggest cloud, and is in the proper matter of it an indisposition for us to receive mercy; for he who is softened with apprehension of his own needs of mercy, will be tender-hearted towards his brother; and therefore he that hath no bowels here, can have no aptness there to receive or heartily to hope for mercy. [d] But this rule is to be understood of persons, who persevere in the habit and remanent affections of sin; so long as they entertain sin with love, complacency and joy, they are in a state of enmity with God, and therefore in no fit disposition to receive pardon and the entertainment of friends: but penitent sinners, and returning souls, loaden and grieved with their heavy pressures, are next to holy innocents, the apt-

[a] John I. 31. [b] Psal. 66. 18. Psal. 34. 16. Isa. 1. 15. Isa. 58. 7. Mal. 3. 10. 1. Tim. 2. 8.

[c] Immunis aram si tetigit manus,
Non sumptuosa blandior hostia
Mollibit aversos penates
Farre pio & saliente mica.

[d] Posuisti ut nubem peccatum, ne transeat oratio. *Lam.* 5. Cum enim is qui displicet ad intercedendum mittitur, irati animus ad deteriora provocatur. *Gregor. Pastor.*

est persons in the world to be heard in their prayers for pardon: but they are in no further disposition to large favours, and more eminent charities. A sinner in the beginning of his penance will be heard for himself, and yet also he needs the prayers of holy persons more signally than others; for he hath but some very few degrees or dispositions to reconciliation; but in prayers of intercession or mediation for others, only holy, and very pious persons are fit to be interested. All men as matter of duty must pray for all men: but in the great necessities of a prince, of a church, or kingdom, or of a family, or of a great danger and calamity to a single person, only a Noah, a David, a Daniel, a Jeremy, an Enoch or Job, are fit and proportioned advocates. God so requires holiness in us, that our prayers may be accepted, that he entertains them in several degrees according to the degrees of our sanctity; to fewer or more purposes, according as we are little or great in the kingdom of heaven. As for those irregular donations of good things, which wicked persons ask for and have, they are either no mercies, but instruments of cursing and crime, or else they are designs of grace, intended to convince them of their unworthiness, and so, if they become not instruments of their conversion, they are aggravations of their ruin.

2. The second condition I have already explained in the description of the matter of our prayers; for although we may lawfully ask for whatsoever we need, and this leave is consigned to us in those words of our blessed Saviour: [a] *Your heavenly Father knoweth what you have need of:* yet because God's providence walks in the great deep, that is, his footsteps are in the water, and leave no impression, no former act of grace becomes a precedent that he will give us that in kind, which then he saw convenient, and therefore gave us; and now he sees to be inconvenient, and therefore does deny: therefore in all things but what are matter

[a] Ἐυχῆς δικαίας ἀν ἀνήκοος θεὸς.

of necessary and unmingled duty, we must send up our prayers, but humility, mortification and conformity to the divine will must attend for an answer, and bring back not what the public embassy pretends, but what they have in private instructions to desire, accounting that for the best satisfaction, what God pleases, not what I have either unnecessarily, or vainly, or sinfully desired.

3. When our persons are disposed by sanctity, and the matter of our prayers is hallowed by prudence, and religious intendments, then we are bound to entertain a full persuasion and confident hope, that God will hear us. [a] *What thing soever ye desire, when ye pray, believe that ye receive them, and ye shall obtain them*, said our blessed Saviour; and St. James taught from that oracle, [b] *If any of you lack wisdom, let him ask it of God, but let him ask in faith nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed to and fro:* meaning, that when there is no fault in the matter of our prayers, but that we ask things pleasing to God, and there is no indisposition and hostility in our persons, and manners between God and us, than to doubt were to distrust God; for all being right on our parts, if we doubt the issue, the defailance must be on that part, which to suspect were infinite impiety. But after we have done all we can, if out of humility, and fear that we are not truly disposed, we doubt of the issue, it is a modesty which will not at all discommend our persons, nor impede the event: provided we at no hand suspect either God's power, or veracity. Putting trust in God is an excellent advantage to our prayers; *I will deliver him* (saith God) *because he hath put his trust in me.* [c] And yet distrusting ourselves,

[a] Mar. 11, 34. James 5. 6,7.

[c] Chrysantio Deus in aurem hunc versiculum occinuit Ὅσοις θεὸς ἐπιπνεύσηται μάλα τ' ἴκλυεν ἀὐτῆ. Eunapius in vita Maximi. Signum futuræ interpretationis est quando Spiritus sanctus movet ad petendum cum fiducia, et quasi securitate impetrandi. *Cassian. Collat.* 9. c. 32. *Ecclus.* 35. 17. *Psal.* 102. 17. Non in pluribus sint actus tui. *Eccl.* 11. Impar quisque invenitur ad singula, dum con-

and suspecting our own dispositions, as it pulls us back in our actual confidence of the event, so because it abates nothing of our confidence in God, it prepares us to receive the reward of humility, and not to lose the praise of a holy trusting in the Almighty.

1. These conditions are essential: some other there are which are incidents and accessaries, but at no hand to be neglected; and the first is, *actual or habitual attention* to our prayers, which we are to procure with moral and severe endeavours, that we desire not God to hear us, when we do not hear ourselves. To which purpose we must avoid, as much as our duty will permit us, multiplicity of cares, and exterior employments; for a river cut into many rivulets divides also its strength, and grows contemptible, and apt to be forded by a lamb, and drunk up by a summer sun: so is the spirit of man busy in variety and divided in itself; it abates its fervor, cools into indifferency, and becomes trifling by its dispersion and inadvertency. Aquinas was once asked, with what compendium a man might best become learned; he answered by reading of one book: meaning that an understanding entertained with several objects is *intent* upon neither, and profits not. And so it is when we pray to God; if the cares of the world intervene, they choak our desire into an indifferency, and suppress the flame into a smoak, and strangle the spirit. But this being an habitual carelessness and intemperance of spirit, is an enemy to an habitual attention, and therefore is highly criminal, and makes our prayers to be but the labour of the lips, because our desires are lessened by the remanent affections of the world. But besides an habitual attention in our prayers, that is, a desire in general of all, that our prayers pretend to in particu-

fusa mente dividitur ad multa. *St. Greg. Past.* 1. *p. c.* 4. Magnam rem puto hominem unum agere, præter sapientem nemo unum agit, cæteri multiformes sumus. *Seneca.* Mentem tantæ rei intentam vacare omnibus aliis etiam culpæ carentibus vitiis oportet. *Quintil.* Inveni dilectum meum in lectulo, *i. e.* in quiete, quia quæ cura implicat, quies explicat. *St. Bernard. Serm.* 1. *in Cant.*

lar, there is also for the accommodation, and to facilitate the access of our prayers required, that we attend actually to the words or sense of every collect or petition. To this we must contend with prayer, with actual derelection and seposition of all our other affairs, though innocent and good in other kinds, by a present spirit. And the use of it is, that such attention is an actual conversing with God; it occasions the exercise of many acts of virtue, it increases zeal and fervency, and by reflection enkindles love and holy desires: and although there is no rule to determine the degree of our actual attention, and it is ordinarily impossible never to wander with a thought, or to be interrupted with a sudden immission into his spirit in the midst of prayers; yet our duty is by mortification of our secular desires, by suppression of all our irregular passions, by reducing them to indifferency, by severity of spirit, by enkindling our holy appetites and desires of holy things, by silence, and meditation, and repose, to get as forward in this excellency as we can; to which also we may be very much helped by jaculatory prayers, and short breathings, in which as by reason of their short abode upon the spirit there is less fear of diversion; so also they may so often be renewed, that nothing of the devotion may be unspent, or expire for want of oil to feed and entertain the flame. But the determination of the case of conscience is this. Habitual attention is absolutely necessary in our prayers, that is, it is altogether our duty to desire of God all that we pray for; though our mind be not actually attending to the form of words; and therefore all worldly desires, that are inordinate, must be rescinded, that we more earnestly attend on God than on the world. [a] He that prays to God to give him the gift of chastity, and yet secretly

[a] Quis locus ingenio, nisi cum se carmine solo
Vexant?——————
Pectora vestra duas non admittentia curas.
Magnæ mentis opus, nec de lodice paranda
Attnoitæ—————— Juvenal

wishes rather for an opportunity of lust, and desires God would not hear him, (as St. Austin confesses of himself in his youth) that man sins for want of holy and habitual desires; he prays only with his lips, what he in no sense attests in his heart. 2. Actual attention to our prayers is also necessary, not ever to avoid a sin, but that the present prayer become effectual. He that means to feast, and to get thanks of God, must invite the poor; and yet he that invites the rich, in that he sins not, though he hath no reward of God for that; so, that prayer perishes, to which the man gives no degree of actual attention, for the prayers, as if it were not, it is no more than a dream, or an act of custom, and order, nothing of devotion, and so accidentally becomes a sin (I mean there, where and in what degrees it is avoidable) by taking God's name in vain. 3. It is not necessary to the prevalency of the prayer, that the spirit actually accompanies every clause or word; if it says a hearty Amen, or in any part of it attests the whole, it is such an attention, which the present condition of most men will sometimes permit. 4. A wandering of the spirit through carelessness, or any vice, or inordinate passion, is in that degree criminal, as is the cause, and it is heightened by the greatness of the interruption. 5. It is only excused by our endeavours to cure it, and by our after acts either of sorrow or repetition of the prayer, and reinforcing the intention. And certainly if we repeat our prayer, in which we have observed our spirits too much to wander, and resolve still to repeat it (as our opportunities permit) it may in a good degree defeat the purpose of the enemy, when his own arts shall return upon his head, and the wandering of our spirits be made the occasion of a prayer, and the parent of a new devotion. 6. Lastly, according to the degrees of our actual attention, so our prayers are more or less perfect; a present spirit being a great instrument, and testimony of wisdom, and apt to many great purposes; and our continual

abode with God, being a great endearment of our persons by increasing the affections.

2. The second accessory is *intension of spirit* or fervency, such as was that of our blessed Saviour, who prayed to his Father *with strong cries*, and loud petitions, not clamorous in language, but strong in spirit. St. Paul also when he was pressed with a strong temptation, he prayed *thrice*, that is, earnestly; and St. James [a] affirms this to be of great value, and and efficacy to the obtaining blessings, *the effectual fervent prayer* of a just person avails much; [b] and Elias, though a man of like passions, yet by *earnest prayer* he obtained rain, or drought, according as he desired. Now this is properly produced by the greatness of our desire of heavenly things, our true value and estimate of religion, our sense of present pressures, fears, and it hath some accidental increases by the disposition of our body, the strength of fancy, and the tenderness of spirit, and assiduity of the dropping of religious discourses; and in all men is necessary to be so great, as that we prefer heaven and religion before the world, and desire them rather, with the choice of our wills and understanding, though there cannot always be that degree of sensual, pungent or delectable affections, towards religion, as towards the desires of nature and sense; yet ever we must prefer celestial objects, restraining the appetites of the world, lest they be immoderate, and heightening the desires of grace and glory, lest they become indifferent, and the fire upon the altar of incense be extinct. But the greater zeal and fervour of desire we have in our prayers, the sooner and the greater will the return of the prayer be, if the prayer be for spiritual objects. For other things our desires must be according to our needs, not by a value derived from the nature of the thing, but of the usefulness it is to us, in order to our greater and better purposes.

[a] ——Τὸ δὲ ζητούμενον ἁλωτὸν, ἐκφεύγει τ' ἀμελούμενον. *Sophocl. Oedip.* 1.

3. Of the same consideration it is, [a] that we *persevere and be importunate* in our prayers by repetition of our desires, and not remitting either our affections or our offices, till God, overcome by our importunity, give a gracious answer. Jacob wrestled with the angel all night, and would not dismiss him, till he had given him a blessing; *Let me alone*, saith God, as if he felt a pressure and burden lying upon him by our prayers, or could not quit himself, nor depart, unless we give him leave; and since God is detained by our prayers, and we may keep him as long as we please, and that he will not go away, till we leave speaking to him; he that will dismiss him, till he hath his blessing, knows not the value of his benediction, or understands not the energy, and power of a persevering prayer. And to this purpose *Christ speaks a parable*, [b] *that men ought always to pray, and not to faint; [praying without ceasing,]* St. Paul calls it, that is, with continual addresses, frequent interpellations, never ceasing renewing the request, till I obtain my desire. For it is not enough to recommend our desires to God with one hearty prayer, and then forget to ask him any more; but so long as our needs continue, so long in all times, and upon all occasions to renew and repeat our desires; and this is *praying continually*; just as the widow did to the unjust judge, she never left going to him, she troubled him every day with her clamorous suit: so must we *pray always*, that is, every day, and many times every day, according to our occasions and necessities, or our devotion and zeal, or as we are determined by the customs and laws of a church; never giving over through weariness or distrust; often renewing our desires by a continual succession of devotions, returning at certain and determinate periods. For God's blessings, though they come infallibly, yet not always speedily, saving only that it is

[a] Τῇ προσευχῇ προσκαρτεροῦντες. Rom. 12. 12. Quod olim erat Levitarum et Sacerdotum proprium.

[b] Luke 18. 1. χρὴ ἀδιαλείπτως ἔυχεσθαι τῆς περὶ τὸ θεῖον θρησκείας. *Proclus ad Timæum*

a blessing to be delayed, that we may increase our desire, and renew our prayers, and do acts of confidence and patience, and ascertain and increase the blessing when it comes. For we do not more desire to be blessed, than God does to hear us importunate for blessing, and he weighs every sigh, and bottles up every tear, and records every prayer, and looks through the cloud with delight to see us upon our knees, and when he sees his time, his light breaks through it, and shines upon us. Only we must not make our accounts for God, according to the course of the sun, but the measures of eternity. He measures us by our needs, and we must not measure him by our impatience. *God is not slack as some men count slackness*, saith the apostle, and we find it so, when we have waited long. All the elapsed time is no part of the tediousness; the trouble of it is passed with itself: and for the future, we know not how little it may be; for ought we know we are already entered into the cloud, that brings the blessing. However pray, till it comes; for we shall never miss to receive our desire, if it be holy, or innocent, and safe; or else we are sure of a great reward of our prayers.

And in this so determined, there is no danger of blasphemy or vain repetitions: for those repetitions are vain, which repeat the words, not the devotion, which renew the expression and not the desire; and he that may pray the same prayer to-morrow which he said to-day, may pray the same at night, which he said in the morning, and the same at noon, which he said at night, and so in all the hours of prayer, and in all the opportunities of devotion. Christ in his agony *went thrice and said the same words*, but he had intervals for repetition; and his need and his devotion pressed him forward; and whenever our needs do so, it is all one; if we say the same words, or others, so we express our desire, and tell our needs, and beg the remedy. In the same office and the same hour of prayer to repeat the same things often hath but few excuses to make it

reasonable, and fewer to make it pious; but to think, that the prayer is better for such repetition is the fault, which the Holy Jesus condemned in the gentiles, [a] who in their hymns would say a name over a hundred times. But in this we have no rule to determine us in numbers and proportion, but right reason. God loves not any words the more for being said often; and those repetitions, which are unreasonable in prudent estimation, cannot in any account be esteemed pious. But where a reasonable cause allows the repetition, the same cause, that makes it reasonable, makes it also proper for devotion. He that speaks his needs, and expresses nothing but his fervour and greatness of desire, cannot be vain or long in his prayers; he that speaks impertinently, that is unreasonably and without desires, is long though he speak but two syllables; he that thinks for speaking much to be heard the sooner, thinks God is delighted in the labour of the lips; but when reason is the guide, and piety is the rule, and necessity is the measure, and desire gives the proportion, let the prayer be very long, he that shall blame it for its length must proclaim his disrelish both of reason and religion, his despite of necessity, and contempt of zeal.

As a part and instance of our importunity in prayer it is usually reckoned and advised, that in cases of great, sudden and violent need we corroborate our prayers [b] with a vow of doing something holy and

[a] Ohe jam desine Deos uxor gratulando obtundere
Tuam esse inventam guatum: nisi illos tuo ex ingenio judicas,
Ut nil credas intelligere nisi idem dictum est centies.
Ter. Heaut.

Λαλεῖν ἄριστος ἀδυνάτων λέγειν.
Τεκμήριον δὲ τῶνδε τὸν Ὅμηρον λάβε
Οὗτος γὰρ ἡμῖν μυριάδας ἐπῶν γράφει,
Ἀλλ' ὃ δὲ εἰς Ὅμηρον εἶρηκεν μακρόν. *Philem.*
Χωρὶς τό, τ' εἰπεῖν πολλὰ, ᾗ τὰ παίρια. *Sophocl. Oedip. 2.*

[b] In re trepidâ Tullus Hostilius duodecim vovit
Salios, Fanâque Pallori & Pavori. *Livius.*
Ego me majore religione quàm quisque fuit ullius voti, obstrictum puto. *Cicer. ad Atticum.*

religious in an uncommanded instance, something to which God had not formerly bound our duty, though fairly invited our will; or else if we chuse a duty, in which we were obliged, then to vow the doing of it in a more excellent manner, with a greater inclination of the will, with a more fervent repetition of the act, with some more noble circumstance, with a fuller assent of the understanding, or else adding a new promise to our old duty, to make it become more necessary to us, and to secure our duty. In this case, as it requires great prudence and caution in the susception, lest what we piously intend, obtain a present blessing, and lay a lasting snare; so if it be prudent in the manner, holy in the matter, useful in the consequence, and safe in all the circumstances of the person it is an endearing us, and our prayer to God by the increase of duty and charity, and therefore a more probable way of making our prayers gracious, and acceptable. And the religion of vows was not only hallowed by the example of Jacob at Bethel, of Hannah praying for a child, and God hearing her, of David vowing a temple to God; and made regular and safe by the rules and cautions in Moses' law; but left by our blessed Saviour in the same constitution he found it, he having innovated nothing in the matter of vows; and it was practised accordingly in the instance of St. Paul at Cenchrea, *of Ananias and Saphira, who vowed their possessions to the use of the

Solebant autem & vota fieri gratitudinis indicia,
Voveram dulces epulas & album
Libero caprum, propè funeratus
Arboris ictu *Horat. l. 2. od. 8.*

Non est meum——————ad miseras preces
Decurrere & votis pacisci,
Ne Cypriæ, Tyriæque merces,
Addant avaro divitias mari. *Id.*

Et læta quidem in præsens omnia: Sed benignitati Deorum gratiam referendam, ne ritus sacrorum inter ambigua culti, per prospera obliterarentur. *Tacit. l. 11. Ann.*

* Ananias & Saphira ideo condemnati, quia post votum abstulerunt quasi sua. *Hieron. ep. 8. ad Demet.*

church;[a] and of the widows in the apostolical age, who therefore vowed to remain in the state of widowhood, because concerning them, who married after the entry into religion, St. Paul says, *they have broken their first faith*; and such were they of whom our blessed Saviour affirms, *that so make themselves eunuchs for the kingdom of heaven*, that is, such who promise to God a life of chastity. And concerning *the success* of prayer, so seconded with a prudent and religious vow, besides [b] the instances of scripture we have the perpetual experience and witness of all christendom, and in particular, our Saxon kings have been remarked for this part of importunity, in their own chronicles. [c] Oswi got a victory with unlikely forces against Penda the Dane after his earnest prayer, and an apendant vow: and Ceadwalla obtained of God power to recover the Isle of Wight from the hands of infidels after he had prayed, and promised to return the fourth part of it to be employed in the proper services of God, and of religion. This can have no objection, or suspicion in it among wise and disabused persons; for it can be nothing but an increasing and a renewed act of duty, or devotion, or zeal, or charity, and the importunity of prayer acted in a more vital and real expression.

1. All else that is to be considered concerning prayer is extrinsical, and accidental to it; prayer is *public* or *private*; in the communion or society of saints, or in our closets; these prayers have less temptation to vanity, the other have more advantages

[a] Quid enim est, fidem primam irritam fecerunt? voverunt & non reddiderunt. *St. August.*

In vita n. æterna est quædam egregia gloria non omnibus in æternum victuris sed quibusdem ibi tribuenda, cui consequendæ parum est liberatum esse à peccatis, nisi aliquid liberatori voveatur, quod non sit criminis non vovisse, sed vovisse ac reddidisse sit laudis. *Idem de St. Virgin. c.* 14.

[b] Eccles. 5. v. 4, 5. Psal. 132. 1, 2. Deut. 23. 21. Act. 18. 18.

[c] Oswi vovit filiam in servitutem religionis & vitam cœlibem, simúlque duodecim possessiones ad construendas ædes sacras.

——— Reddere victimas
Ædémque votivam memento,
Nos humilem feriemus agnum. *Hor. l. 2. od.* 17.

of charity, example, fervour, and energy. In public offices we avoid singularity, in the private we avoid hypocrisy: those are of more edification, these of greater retiredness, and silence of spirit: those serve the needs of all the world in the first intention and our own by consequence; these serve our own needs first, and the public only by a secondary intention; these have more pleasure, they more duty: these are the best instruments of repentance, where our confessions may be more particular, and our shame less scandalous; the other the better for eucharist and instruction, for edification of the church, and glorification of God.

2. The posture of our bodies in prayer had as great variety, as the ceremonies and civilities of several nations came to. [a] The Jews most commonly prayed standing: so did the pharisees, and the publican in the temple. [b] So did the primitive christians in all their greater festivals, and intervals of jubilee; in their penances they kneeled. The monks in Cassian, sat, when they sang the psaltar. And in every country, whatever by the custom of the nation was a symbol of reverence, and humility, of silence and attention, of gravity and modesty, that posture they translated to their prayers. But in all nations bowing the head, that is, a laying down our glory at the feet of God, was the manner of worshippers; and this was always the more humble, and the lower, as their devotion was higher; and was very often expressed by prostration, or laying flat upon the ground; and

[a] Nehem. 9. 5. Mark 11. 25. Luke 18. 11.

[b] Adoraturi sedeant, dixit Numa Pompilius apud Plutarch. ed est, sint sedato animo, & καθῆσθαι προσκυνήσοντας dictum proverbialiter ad eundem sensum. Vide *St. Aug. l. 2. c. 5. de cura pro mortius.*

Depositisque suis ornamentis pretiosis,
Simplicis & tenuis fruitur velamine vestis,
Inter sacratos noctis venerabilis hymnos
Intrans nudatis templi sacra limina plantis
Et prono sacram vultu prostratus ad aram
Corpus frigoreæ sociavit nobile terræ.
St. Ronweid. de Hen. Imper. de Othon. ἄνευ πρεσβείας ἢ πάθους.

this all nations did, and all religions. Our deportment ought to be grave, descent, humble, apt for adoration, apt to edify, and when we address ourselves to prayer, not instantly leap into the office, as the judges of the areopage into their sentence, *with preface, or preparatory affections*, but considering in what presence we speak, and to what purposes, let us balance our fervour, with reverential fear: and when we have done, not rise from the ground, as if we vaulted, or were glad we had done; but as we begin with desires of assistance, so end with desires of pardon and acceptance, concluding your longer offices with a shorter mental prayer of more private reflection, and reference, designing to mend what we have done amiss, or to give thanks and proceed if we did well, and according to our powers.

3. In private prayers it is permitted to every man to speak his prayers, or only to think them, which is a speaking to God: vocal or mental prayer is all one to God, but in order to us they have their several advantages; the sacrifice of the heart, and the calves of the lips make up a holocaust to God; but words are the arrest of the desires, and keep the spirit fixed, and in less permissions to wander from fancy to fancy; and mental prayer is apt to make the greater fervour, if it wander not: our office is more determined by words; but we then actually think of God, when our spirits only speak. Mental prayer, when our spirits wander, is like a watch standing still, because the spring is down; wind it up again, and it goes on regularly: but in vocal prayer, if the words run on, and the spirit wanders, the clock strikes false, the hand points not to the right hour, because something is in disorder: and the striking is nothing but noise. In mental prayer we confess God's omniscience; in vocal prayer we call the angels to witness. In the first our spirits rejoice in God: in the second the angels rejoice in us. Metal prayer is the best remedy against lightness, and indifferency of affec-

fections, but vocal prayer is the aptest instrument of communion. That is more angelical, but yet fittest for the state of separation, and glory; this is but human, but it is apter for our present constitution. They have their distinct proprieties, and may be used according to several accidents, occasions, or dispositions.

The Prayer.

O Holy, and eternal God, who hast commanded us to pray unto thee in all our necessities, and to give thanks unto thee for all our instances of joy and blessing, and to adore thee in all thy attributes, and communications, thy own glories, and thy eternal mercies; give unto me thy servant the spirit of prayer and supplication, that I may understand what is good for me, that I may desire regularly, and choose the best things; that I may conform to thy will, and submit to thy disposing, relinquishing my own affections, and imperfect choice. Sanctify my heart and spirit, that I may sanctify thy name, and that I may be gracious and accepted in thine eyes; give me the humility and obedience of a servant, that I may also have the hope and confidence of a son, making humble and confident addresses to the throne of grace, that in all my necessities I may come to thee for aids, and may trust in thee for a gracious answer, and may receive satisfaction, and supply.

II.

Give me a sober, diligent and recollected spirit in my prayers neither choaked with cares nor scattered by levity, nor discomposed by passion, nor estranged from thee by inadvertency, but fixed fast to thee by the indissoluble bands of a great love, and a pregnant devotion: And let the beams of thy Holy Spirit descending from above, enlighten, and enkindle

it with great fervours and holy importunity, and unwearied industry, that I may serve thee, and obtain thy blessing by the assiduity, and zeal of perpetual religious offices. Let my prayers come before thy presence, and the lifting up of my hands be a daily sacrifice, and let the fires of zeal not go out by night or day; but unite my prayers to the intercession of the holy Jesus, and to a communion of those offices, which angels and beatified souls do pay before the throne of the Lamb, and at the celestial altar; that my prayers being hallowed by the merits of Christ, and being presented in the phial of the saints, may ascend thither, where thy glory dwells, and from whence mercy, and eternal benediction descends upon thy church.

III.

LORD, change my sins into penitential sorrow, my sorrow to petition, my petition to eucharist, that my prayers may be consummate in the adorations of eternity, and the glorious participation of the end of our hopes and prayers, the fulness of never failing charity, and fruition of thee, O holy and eternal God, blessed Trinity, and mysterious Unity, to whom all honour, and worship, and thanks, and confession, and glory, be ascribed for ever and ever. Amen.

DISCOURSE XII.

Of the third additional Precept of Christ,

OF THE MANNER OF FASTING.

FASTING, being directed in order to other ends, as for mortifying the body, taking away that fuel which ministers to the flame of lust, or else relating to

what is past, when it becomes an instrument of repentance, and a part of that revenge, which St. Paul affirms to be the effect of godly sorrow, is to take its estimate for value, and its rules for practice by analogy and proportion to those ends, to which it does co-operate. [a] Fasting before the holy sacrament is a custom of the Christian church, and derived to us from great antiquity; and the use of it is, that we might express honour to the mystery by suffering nothing to enter into our mouths before the symbols. Fasting to this purpose is not an act of mortification, but of reverence and venerable esteem of the instruments of religion, and so is to be understood. And thus also, not to eat or drink before we have said our morning devotions is esteemed to be a religious decency, and preference of prayer and God's honour before our temporal satisfaction, a symbolical attestation that we esteem the words of God's mouth more than our necessary food. It is like the zeal of Abraham's servant, who would not eat, nor drink, till he had done his errand: and in pursuance of this act of religion, by the tradition of their fathers it grew to be a custom of the Jewish nation, that they should not eat bread upon the solemn festivals before the sixth hour, that they might first celebrate the rites of their religious solemnities, before they gave satisfaction to the lesser desires of nature. And therefore it was a reasonable satisfaction of the objection made by the assembly against the inspired apostles in Pentecost! *these are not drunk as ye suppose, seeing it is but the third hour of the day:* meaning that the day being festival, they knew it was not lawful for any of the nation to break their fast before the sixth hour; for else they might easily have been drunk by the third hour, if they had

[a] Per universum orbem mos iste observatur, ut in honorem tanti sacramenti in os Christiani prius Dominicum corpus intraret quàm cæteri cibi. *St. Aug. ep.* 18.

Plebs autem non assentiebat horum orationibus; et procul dubio exorta fuisset seditio, nisi concionem solvisset sexta hora superveniens; quæ nostris ad prandium vocare solet sabbatis. *Joseph. in vita sua.*

had taken their morning's drink in a freer proportion. And true it is, that religion snatches even at little things, and as it teaches us to observe all the great commandments, and significations of duty, so it is not willing to pretermit any thing, which although by its greatness it cannot of itself be considerable, yet by its smallness it may become a testimony of the greatness of the affection, which would not omit the least minutes of love and duty. And therefore when the Jews were scandalized as the disciples of our Lord for rubbing the ears of corn on the sabbath day, they walking through the fields early in the morning, they intended their reproof not for breaking the rest of the day, but the solemnity; for eating before the public devotions were finished, Christ excused it by the necessity and charity of the act; they were hungered, and therefore having so great need, they might lawfully do it: meaning, that such particles and circumstances of religion are not to be neglected, unless where greater cause of charity, or necessity does supervene.

But when fasting is in order to greater, and more concerning purposes, it puts on more religion, and becomes a duty, according as it is necessary, or highly conducing to such ends, to the promoting of which we are bound to contribute all our skill and faculties. Fasting is principally operative to mortification of carnal appetites, to which feasting and full tables do minister aptness, and power, and inclinations. [a] *When I fed them to the full, then they committed adultery, and assembled by troops in the harlots houses.* And if we observe all our own vanities, we shall find upon every sudden joy, or a prosperous accident, or an opulent fortune, [b] or a pampered body, and highly spirited and inflamed, we are apt to rashness, levities,

[a] Jer. 5. 7.

[b] Ἐν τῇ γαστρὶ τῶν παλῶν ἕρως οὐκ ἔστι. πεινῶντι ἡ κύπρις πικρά. *Achæus apud Athenæum.* Extraordinarius motus in cippo claudit jejun. *St. Cyp.*

inconsiderate expressions, scorn, and pride, idleness, wantonness, curiosity, niceness, and impatience. [a]But fasting is one of those afflictions, which reduces our body to want, our spirits to soberness, our condition to sufferance, our desires to abstinence and customs of denial, and so by taking off the inundations of sensuality leaves the enemies within, in a condition of being easier subdued. Fasting directly advances towards chastity, and by consequence and indirect powers, to patience, and humility, and indifferency. But then it is not the fast of a day, that can do this, it is not an act, but a state of fasting, that operates to mortification. A perpetual temperance, and frequent abstinence may abate such proportions of strength and nutriment, as to procure a body mortified and lessened in desires. And thus St. Paul kept his body under, using severities to it for the taming its rebellions and distemperatures. And St. Jerom reports of St. Hilarion, that when he had fasted much and used coarse diet, and found his lust too strong for such austerities, he resolved to increase it to the degree of mastery, lessening his diet, and increasing his hardship, till he should rather think of food than wantonness. And many times the fastings of some men are ineffectual, because they promise themselves cure too soon, or make too gentle applications, or put less proportions into their antidote. I have read of a maiden, that seeing a young man much transported with her love, and that he ceased not to importune her with all the violent pursuits that passion could suggest, told him she had made a vow to fast forty days with bread and water, of which she must discharge herself before she could think of corresponding to

[a] Jejunia enim nos contra peccata faciunt fortiores, concupiscentias vincunt, tentationes repellunt, superbiam inclinant, iram mitigant, et omnes bonæ voluntatis affectus ad maturitatem totius virtutis enutriunt. *St. Leo. serm 4. de jejun.*

Saginantur pugiles qui xerophagiis invalescunt. *Tertull. de jejun. St. Hiéron. in vita St. Hilarion.*

any other desire; and desired of him as a testimony of his love, that he also would be a party in the same vow. The young man undertook it, that he might give probation of his love, but because he had been used to a delicate and nice kind of life, in twenty days he was so weakened, that he thought more of death than love, and so got a cure for his intemperance, and was wittily cozened into remedy. [a] But St. Hierome's council in this question is most reasonable, not allowing violent, and long fasts, and then returns to an ordinary course; for these are too great changes of diet to consist with health, and too sudden and transient to obtain a permanent and natural effect; but a belly always hungry, a table never full, a meal little and necessary, no extravagancies, no freer repast, this is a state of fasting which will be found to be of best avail to suppress pungent lusts, and rebellious desires. And it were well to help this exercise with the assistances of such austerities, which teach patience, and ingenerate a passive fortitude, and accustom us to a despight of pleasures, and which are consistent with our health. For if fasting be left to do the work alone, it may chance either to spoil the body, or not to spoil the lust. Hard lodging, uneasy clothing, laborious postures of prayer, journeys on foot, sufferance of cold, paring away the use of ordinary solaces, denying every pleasant appetite, rejecting the most pleasant morsels; these are in the rank of bodily exercises, which though (as St. Paul says) of themselves *they profit little*, yet they accustom us to acts of self-denial in exterior instances, and are not useless to the designs of mortifying carnal and sensual lusts. They have [b] *a proportion of wisdom* with these cautions, *viz. in will-worship*, that is, in voluntary susception, when they are not imposed as

[a] Parens cibus et venter semper esuriens triduana jejunia superant. *St. Hieron. ep. 8. ad Demetriad.*

[b] Coloss. 2. 23. Λόγον σοφίας.

[a] necessary religion: in humility, that is, without contempt of others, that use them not: in neglecting of the body, that is, when they are done for discipline and mortification, that the flesh by such handlings and rough usages become less satisfied and more despised.

As fasting hath respect to the future, so also to the present; and so it operates in giving assistance to prayer: There is a kind of devil, that is not to be ejected but by prayer and fasting, that is, prayer elevated and made intense by a defecate, and pure spirit, not loaden with the burthen of meat and vapours. St. [b] Basil affirms, that there are certain angels deputed by God to minister, and to describe all such in every church, who mortify themselves by fasting; as if paleness, and a meagre visage were that mark in the forehead, which the angel observed, when he signed the saints in Jerusalem to escape the judgment; [c] Prayer is the wings of the soul, and fasting is the wings of prayer. Tertullian calls it the nourishment of prayer. But this is a discourse of Christian philosophy, [d] and he that chooses to do any act of spirit, or understanding, or attention after a full meal, will then perceive that abstinence had been the better disposition to any intellectual, and spiritual action. [e] And therefore the church of God ever joined fasting to their more solemn offices of prayer. [f] The apostles *fasted and prayed*, when they laid hands, and invocated the Holy Ghost upon Saul and Barnabas. [g] And these also, when they had *prayed with fasting, ordained elders in the churches of Lystra and*

[a] Ἔι τις ἐπίσκοπος. &c. γάμου, καὶ κρεῶν, καὶ οἴνου οὐ δι' ἄσκησιν ἀλλὰ διὰ βδελυρίαν ἀπέχεται, ἢ διορθούσθω ἢ καθαιρείσθω. *Can. Apost.* 50.

[b] Serm. 5. de jejun,

[c] Jejunium animæ nostræ alimentum, leves ei pennas producens. *St. Bern. Serm. in vigil. St. Andreæ.*

[d] Ακρίδας ἐσθίοντα Ιωάννην, καὶ πτεροφυήσαντα τὴν ψυχὴν *dixit St. Chrysost.*

[e] Jejuniis preces alere, lachrymari, et mugire noctes diésque ad Dominum. *Tertull.*

[f] Act. 13. 1, 2. [g] Act. 14. 23.

Iconium. And the vigils of every holy-day tell us that the devotion of the festival is promoted by the fast of the vigils.

But when fasting relates to what is past, it becomes an instrument of repentance, it is a punitive, and an afflictive action, [a] an effect of godly sorrow, a testimony of contrition, a judging of ourselves, and chastening our bodies, *that we be not judged of the world.* The fast of the Ninevites, and the fast the prophet Joel calls for, and the discipline of the Jews in the rites of expiation proclaim this usefulness of fasting in order to repentance. And indeed it were a strange repentance, that had no sorrow in it, and a stranger sorrow, that had no affliction; but it were the strangest scene of affliction in the world, when the sad and afflicted person shall eat freely, and delight himself, and to the banquets of a full table serve up the chalice of tears and sorrow, and no bread of affliction. [b] Certainly he that makes much of himself, hath no great indignation against the sinner, when himself is the man. And it is but a gentle revenge, and an easy judgment, when the sad sinner shall do penance in good meals, and expiate his sin with sensual satisfaction. So that fasting relates to religion in all variety and difference of time, it is an antidote against the poison of sensual temptations, an advantage to prayer, and an instrument of extinguishing the guilt and the affections of sin by judging ourselves, and representing in a judicatory of our own, even ourselves being judges, [c] that sin deserves commendation, and the sinner merits a high calamity. Which excellencies I repeat in the words of Baruch the scribe, he that was amanuensis to the prophet Jeremy, [d] *The soul*

[a] Μετάνοια χωρὶς νηστείας ἀργὴ. *St. Bail.* Joel 2. 15. Levit. 23. 29. Isa. 22. 12.
Οὐ σιτίον, ὑ πότον ἔξεστι προσενέγκεσθαι. *Philo.*

[b] Pœnitentia de ipso quoque habitu ac victu mandat, sacco et cineri incubare, corpus sordibus obscurare, animum mœroribus dejicere atque illa quæ peccavit tristi tractatione mutare. *Tertul de pœnit. c.* 9.

[c] Παχεῖα γαστὴρ λεπτὸν ὑ τίκτει νοόν.

[d] Baruch 2. 18.

that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, [a] *and the hungry soul will give thee praise and righteousness, O Lord.*

But now as fasting hath divers ends, so also it hath divers laws. If fasting be intended as an instrument of prayer, it is sufficient, that it be of that quality and degree, that the spirit be clear, and the head undisturbed; an ordinary act of fasting, an abstinence from a meal, or a deferring it, or a lessening it when it comes, and the same abstinence repeated according to the solemnity, and intendment of the offices. And this is evident in reason, and the former instances, and the practice of the church dissolving some of her fasts, which were in order only to prayer, by noon, and as soon as the great and first solemnity of the day is over. But if fasting be intended as a punitive act, and an instrument of repentance, it must be greater. St. Paul at his conversion continued three days without eating or drinking; it must have in it so much affliction, as to express the indignation, and to condemn the sin, and to judge the person. And although the measure of this cannot be exactly determined, yet the general proportion is certain; for a greater sin there must be a greater sorrow, and a greater sorrow must be attested with a greater penalty. And Ezra declares his purpose thus: [b] *I proclaimed a fast, that we might afflict ourselves before God.* Now this is no further required, nor is it in this sense further useful, but that it be a trouble to the body, an act of judging and severity, and this is to be judged by proportion to the sorrow and indignation, as the sorrow is to the crime. But this affliction needs not to leave any remanent effect upon the body; but such transient sorrow which is consequent to the abstinence of certain

[a] Lautè edere et meraciùs bibere rusticatis erat apud vet: unde ἐπισκυθίζειν, ἡ Θρεϊκία ἄμυξις apud Callimachum: Et in proverbium abiit, ἡ πλησμονὴ τῶν βαρβάρων Et apud Theophrastum, διὰ τί φαγεῖν, ἢ ζωρότερον πιεῖν rusticorum esse notatur, περὶ ἀγροικίας.

[b] Ezra 1. 21. vide Dan. 10. 12. Psal. 35. 13. Levit. 16. 29, 30, 31. Isa. 58. 3.

times designed for the solemnity, is sufficient as to this purpose. Only it is to be renewed often, as our repentance must be habitual, and lasting; but it may be commuted with other actions of severity and discipline according to the customs of a church, or the capacity of the persons, or the opportunity of circumstances. But if the fasting be intended for mortification, then it is fit to be more severe, and medicinal by continuance, and quantity and quality. To repentance total abstinences without interruption, that is, during the solemnity, short and sharp are most apt, but towards the mortifying a lust those sharp and short fasts are not reasonable; but a diet of fasting, and habitual subtraction of nutriment from the body, a long and lasting austerity, increasing in degrees, but not violent in any. And in this sort of fasting we must be highly careful, we do not violate a duty, by fondness of an instrument, and because we intend fasting, as a help to mortify the lust, let it not destroy the body, or retard the spirit, or violate our health, or impede us in any part of our necessary duty. As we must be careful, that our fast be reasonable, serious and apt to the end of our designs, so we must be curious, that by helping one duty uncertainly, it do not certainly destroy another. Let us do it like honest persons and just, without artifices and hypocrisy; but let us do it like wise persons, that it be neither in itself unreasonable, nor by accident become criminal.

In the pursuance of this discipline of fasting, the doctors of the church and guides of souls have not unusefully prescribed other annexes and circumstances; as that all the other acts of deportment be symbolical to our fasting. If we fast for mortification, let us entertain nothing of temptation or semblance to invite a lust; no sensual delight, no freer entertainments of our body to countenance or corroborate a passion. If we fast that we may pray the better, let us remove all secular thoughts for that time; for it is vain to al-

leviate our spirits of the burthen of meat and drink, and to depress them with the loads of care. If for repentance we fast, let us be most curious, that we do nothing contrary to the design of repentance, knowing that a sin is more contrary to repentance, than fasting is to sin; and it is the greatest stupidity in the world to do that thing which I am now mourning for, and for which I do judgment upon myself. And let all our actions also pursue the same design, helping one instrument with another, and being so zealous for the grace, that we take in all the aids that we can to secure the duty. For to fast from flesh, and to eat delicate fish; not to eat meat but to drink rich wines freely; to be sensual in the objects of our other appetites, and restrained only in one; to have no dinner, and that day to run on hunting, or to play at cards, are not handsome instances of sorrow or devotion, or self-denial. It is best to accompany our fasting with the retirements of religion, and the enlargements of charity, giving to others what we deny to ourselves. These are proper actions, and although not in every instance necessary to be done at the same time (for a man may give his alms in other circumstances, and not amiss) yet as they are very convenient, and proper to be joined in that society: so to do any thing contrary to religion or to charity, to justice, or to piety, to the design of the person or the design of the solemnity, is to make that become a sin, which of itself was no virtue: but was capable of being hallowed, by the end and the manner of its execution.

This discourse hath hitherto related to private fasts, or else to fasts indefinitely. For what rules soever every man is bound to observe in private for fasting piously, the same rules the governors of a church are to intend in their public prescriptions. And when once authority hath intervened, and proclaimed a fast, there is no new duty incumbent upon the private, but that we obey the circumstances, letting them to choose the time, and the end for us; and though

we must prevaricate neither, yet we may improve both, we must not go less, but we may enlarge, and when fasting is commanded only for repentance, we may also use it to prayers, and to mortification. And we must be curious, that we do not obey the letter of the prescription, and violate the intention, but observe all that care in public fasts, which we do in private: knowing that our private ends are included in the public, as our persons are in the communion of saints, and our hopes in the common inheritance of sons: and see that we do not fast in order to a purpose, and yet use it so, as that it shall be to no purpose. Whosoever so fasts as that it be not effectual in some degree towards the end, or so fasts that it be accounted of itself a duty, and an act of religion without order to its proper end, makes his act vain, because it is unreasonable, or vain, because it is superstitious.

The Prayer.

O Holy and eternal Jesu, who didst for our sake fast forty days, and forty nights, and hast left to us thy example, and thy prediction, that in the days of thy absence from us, we thy servants and children of thy bride-chamber should fast: teach us to do this act of discipline so, that it may become an act of religion. Let us never be like Esau, valuing a dish of meat above a blessing, but let us deny our appetites of meat and drink, and accustom ourselves to the yoke, and subtract the fuel of our lusts, and the incentives of all our unworthy desires, that our bodies being free from the intemperances of nutriment, and our spirits from the load and pressure of appetite, we may have no desires but of thee, that our outward man daily decaying by the violence of time, and mortified by the abatements of its too free and unnecessary support, it may by degrees resign to the entire dominion of the soul, and may pass from vanity to

piety; from weakness to ghostly strength: from darkness and mixtures of impurity to great transparencies and clarity in the society of a beatified soul, reigning with thee in the glories of eternity, O holy and eternal Jesu. Amen.

DISCOURSE XIV.

Of the Miracles which Jesus wrought for Confirmation of his Doctrine, during the whole Time of his Preaching.

WHEN Jesus had ended his sermon on the mount, he descended into the vallies to consign his doctrine by the power of miracles, and the excellency of a rare example; that he might not lay a yoke upon us, which himself also would not bear. But as he became *the author*, so also *the finisher of our faith*;[a] what he designed in proposition, he represented in his own practice, and by these acts made a new sermon, teaching all prelates, and spiritual persons to descend from their eminency of contemplation, and the authority and business of their discourses, to apply themselves to do more material, and corporal mercies to afflicted persons, and to preach by example as well as by their homilies. [b] For he that teaches others well, and practises contrary, is like a fair candlestick bearing a goodly and bright taper, which sends forth light to all the house, but round about itself there is a sha-

[a] Nec monstravit tantum, sed etiam præcessit, ne quis difficultatis gratia iter virtutis horreret. *Lactant.*

[b] Ἀπαντὲς ἐσμεν τὸ νουθετεῖν σοφοὶ,
Αὐτοὶ δ' ἁμαρτάνοντες οὐ γινώσκομεν.

Menand.

Eunodius in vita Epiphanii, pingebat actibus suis paginam quam legisset, et quod liber docuerat vita signabat.

dow, and circumstant darkness. The prelate should be the light consuming and spending itself to enlighten others, scattering his rays round about from the angles of contemplation, and from the corners of practice, but himself always tending upwards till at last he expires into the element of love, and celestial fruition.

But the miracles, which Jesus did, were next to infinite; and every circumstance of action, that passed from him, as it was intended for mercy, so also for doctrine, and the impotent or diseased persons were not more cured than we instructed. But because there was nothing in the actions, but what was a pursuance of the doctrines delivered in his sermons, in the sermon we must look after our duty, and look upon his practice as a verification of his doctrine, and instrumental also to other purposes. Therefore in general if we consider his miracles, we shall see that he did design them to be a compendium of faith and charity. [a] For he chose to instance his miracles in actions of mercy, that all his powers might especially determine upon bounty and charity, and yet his acts of charity were so miraculous that they became an argument of the divinity of his person, and doctrine. Once he turned water into wine, which was a mutation by a supernatural power in a natural suscipient, where a person was not the subject, but an element, and yet this was done to rescue the poor bridegroom from affront and trouble, and to do honour to the holy rite of marriage; all the rest (unless we except his walking upon the waters) during his natural life, were actions of relief, and mercy according to the design of God, manifesting his power most chiefly in shewing mercy.

The great design of miracles was to prove his mission from God, to convince the world of sin, to demonstrate his power of forgiving sins, to endear his

[a] Act. 10. 38.

precepts, and that his disciples [a] *might believe in him, and that believing they might have life through his name.* For he, to whom God by doing miracles gave testimony from heaven, must needs be sent from God, and he who had received power to restore nature and to create new organs, and to extract from incapacities, and from privations to reduce habits was Lord of nature, and therefore of all the world. And this could not but create great confidences in his disciples, that himself would verify those great promises, upon which he established his law. But that the argument of miracles might be infallible, and not to be reproved, we may observe its eminency by divers circumstances of probability heightened up to the degree of moral demonstration.

1. The holy Jesus [b] *did miracles, which no man* (before him, or at that time) *ever did.* Moses smote the rock, and water gushed out, but he could not turn that water into wine. Moses cured no diseases by the empire of his will, or the word of his mouth, but Jesus *healed all infirmities.* Elisha raised a dead child to life, but Jesus raised one, who had been dead four days, and buried and corrupted. Elias, and Samuel, and all the prophets, and the succession of the high priests in both the temples, put all together, never did so many or so great miracles, as Jesus did. He cured leprous persons by his touch, he restored sight to the blind, who were such not by any intervening accident hindering the act of the organ, but by nature, who were born blind, and whose eyes had not any natural possibility to receive sight, who could never see without creating of new eyes for them, or some integral part co-operating to vision, and therefore the miracle was wholly an effect of a divine power, for nature did not at all co-operate; or that

[a] John 20. 31.—10. 38.—5. 36. [b] John 15. 24.

I may use the elegant expression of Dante, it was such

——*à cui natura*
Non scaldò ferro mai, ne battè ancude,

for which nature never did heat the iron, nor beat the anvil, he made crooked limbs become straight, and the lame to walk, and habitual diseases and inveterate, of eighteen years continuance (and once of thirty-eight) did disappear at his speaking, like darkness at the presence of the sun; he cast out devils, who by the majesty of his person were forced to confess and worship him, and yet by his humility and restraints were commanded silence, or to go whither he pleased, and without his leave all the powers of hell were as infirm and impotent, as a withered member, and were not able to stir. He raised three dead persons to life, he fed thousands of people with two small fishes, and five little barley cakes; and as a consummation of all power, and all miracles, he foretold and verified it that himself would rise from the dead after three days sepulture. But when himself had told them [he did miracles, which no man else ever did] they were not able to reprove his saying with one single instance; but the poor blind man found him out one instance to verify his assertion: *It was yet never heard, that any man opened the eyes of one that was born blind.*

2. The scene of his preaching and miracles was Judea, which was the pale of the church, and God's enclosed portion, *of whom were the oracles and the Fathers, and of whom, as concerning the flesh, Christ was to come,* and to whom he was promised. Now since these miracles were for verification of his being the Christ, the promised Messias, they were then to be esteemed a convincing argument, when all things else concurring, as the prediction of the prophets, the synochrisms and the capacity of his person, he brought miracles to attest himself to be the person so declared and signified; God would not suffer his people to be abused by miracles, nor from heaven would speak so loud in testimony of any thing contrary to his own

will and purposes. They to whom he gave the oracles, and the law and the predictions of the Messias, and declared before-hand, that at the coming of the Messias, [a] *the blind should see, the lame should walk, the deaf should hear, the lepers should be cleansed, and to the poor the gospel should be preached,* could not expect a greater conviction for acceptation of a person, than when that happened, which God himself by his prophets had consigned as his future testimony; and if there could have been deception in this, it must needs have been inculpable in the deceived person, to whose error a divine prophecy had been both nurse and parent. So that taking the miracles Jesus did in that conjunction of circumstances, done to that people, to whom all their oracles were transmitted by miraculous verifications, miracles so many, so great, so accidentally, and yet so regularly to all comers and necessitous persons that prayed it, after such predictions and clearest prophecies, and these prophecies owned by himself, and sent by way of symbol, and mysterious answer to John the Baptist, to whom he described his office by recounting his miracles in the words of the prediction, there cannot be any fallibility, or weakness pretended to this instrument of probation applied in such circumstances, to such a people, who being dear to God would be preserved from invincible deceptions, and being commanded by him to expect the Messias in such an equipage of power and demonstration of miracles, were therefore not deceived, nor could they, because they were bound to accept it.

3. So that now we must not look upon these miracles, as an argument primarily intended to convince the gentiles, but the Jews. It was a high probability to them also, and so it was designed also in a secondary intention. But it could not be an argument to them so certain, because it was destitute of two great

[a] Isai. 35. 4, 5.

supporters. For they neither believed the prophets foretelling the Messias to be such, nor yet saw the miracles done; so that they had no testimony of God beforehand, and were to rely upon human testimony for the matter of fact; which because it was fallible, could not infer a necessary conclusion alone, and of itself; but it put on degrees of persuasion, as the testimony had degrees of certainty or universality; that they also, *which see not and yet have believed*, might *be blessed*. And therefore Christ sent his apostles to convert the gentiles, and supplied in their case, what in his own could not be applicable, or so concerning them. For he sent them to do miracles in the sight of the nations, that they might not doubt the matter of fact, and prepared them also with a prophecy, foretelling that they should do the same, and greater miracles than he did; they had greater prejudices to contest against, and a more unequal distance from belief, and aptness to credit such things; therefore it was necessary, that the apostles should do greater miracles to remove the greater mountains of objection: and they did so, and by doing it in pursuance and testimony of the ends of Christ and christianity, verified the fame and celebrity of their master's miracles, and represented to all the world his power, and his veracity, and his divinity.

4. For when the Holy Jesus appeared upon the stage of Palestine, all things were quiet, and at rest from prodigy and wonder; nay, John the Baptist, who by his excellent sanctity and austerities had got great reputation to his person and doctrines, yet did no miracle; and no man else did any, save some few exorcists among the Jews, cured some demoniacks, and distracted people. So that in this silence a prophet appearing with signs and wonders had nothing to lessen the arguments, no opposite of like power, or appearances of a contradictory design. And therefore it persuaded infinitely, and was certainly operative upon all persons, whose interest and love of the world

did not destroy the piety of their wills, and put their understanding into fetters. And Nicodemus, doctor of the law, being convinced, said; [a] "We know, that thou art a doctor sent from God, for no man can do those things which thou doest, unless God be with you." But when the devil saw what great affections, and confidences these miracles of Christ had produced in all persons, he too late strives to lessen the argument, by playing an after game; and weakly endeavours to abuse vicious persons (whose love to their sensual pleasures was of power to make them take any thing for argument to retain them) by such low, few, inconsiderable, uncertain, and suspicious instances, that it grew to be the greatest confirmation and extrinsical argument in behalf of religion, that either friend or foe upon his own industry could have represented. Such as were the making an image speak, or fetching fire from the clouds, and that the images of Diana Cyndias and Vesta among the Iassæans would admit no rain to wet them, or cloud to darken them, and that the bodies of them, who entered into the temple of Jupiter in Arcadia, would cast no shadow; which things [b] Polybius himself, one of their own superstition, laughs at as impostures, and says they were no way to be excused, unless the pious purpose of the inventors did take off from the malice of the lie. But the miracles of Jesus were confessed, and wondered at by Josephus, were published to all the world by his own disciples, who never were accused, much less convicted of forgery, and they were acknowledged by [c] Celtus and [d] Julian, the greatest enemies of Christ.

But further yet, themselves gave it out, that one Caius was cured of his blindness by Æsculapius, and so was Valerius Aper; and at Alexandria Vespasian

[a] John 3. 2. [b] Lib. 16. histor.

[c] Ἐνομίσαμέν αὐτὸν εἶναι υἱὸν Θεοῦ ἐπεὶ χωλὸς ἢ τυφλὸς ἐθεράπευσε; *dixit Celsus apud Origen.*

[d] Εἰ μή τις ὄψεται τὸν χωλὸν, ἢ τυφλὸς ἰάσασθαι, ἢ δαιμονῶντας ἐφορκίζειν, τῶν μεγίστων ἔργων εἶναι, &c. *verba Juliani apud Cyril. l. 6.*

cured a man of the gout by treading upon his toes, and a blind man with spittle. [a] And when Adrian the emperor was sick of a fever, and would have killed himself, it is said, two blind persons were cured by touching him, whereof one of them told him, that he also should recover: but although Vespasian by the help of Appollonius Tyaneus, who was his familiar, who also had the devil to be his, might do any thing within the power of nature, or by permission might do much more, yet besides that this was of an uncertain, and less credible report; if it had been true; yet it was infinitely short of what Christ did, and was a weak, silly imitation, and usurping of the argument, which had already prevailed upon the persuasions of men beyond all possibility of confutation. And for that of Adrian, to have reported it, is enough to make it ridiculous, and it had been a strange power to have cured two blind persons, and yet be so disable to help himself, as to attempt to kill himself by reason of anguish, impatience and despair.

5. When the Jews and pharisees believed not Christ for his miracles, and yet perpetually called for a sign, he refused to give them a sign; which might be less than their prejudice, or the persuasions of their interest; but gave them one, which alone is greater than all the miracles which ever were done, or said to be done by any antichrist, or the enemies of the religion, put all together: a miracle, which could have no suspicion of imposture, a miracle without instance, or precedent, or imitation; and that is, Jesus lying in the grave three days, and three nights, and then rising again and appearing to many, and conversing for forty days together, giving probation of his rising, of the verity of his body, making a glorious promise, which at Pentecost was verified, and speaking such things, which became precepts and parts of the law for ever after.

[a] Spartianus in Adriano; qui addit Marium Maximum dixisse hæc facta fuisse per simulationem.

6. I add two things more to this consideration. First, that the apostles did such miracles, which were infinitely greater than the pretensions of any adversary, and inimitable by all the powers of man or darkness. They raised the dead, they cured all diseases by their very shadow passing by, and by the touch of garments; they converted nations, they foretold future events, they themselves spake with tongues, and they gave the Holy Ghost by imposition of hands, which enabled others to speak languages, which immediately before they understood not, and to cure diseases, and to eject devils. Now supposing miracles to be done by gentile philosophers and magicians after, yet when they fall short of these in power, and yet teach a contrary doctrine, it is a demonstration, that it is a lesser power, and therefore the doctrine not of divine authority and sanction. And it is remarkable, that among all the gentiles none ever reasonably pretended to a power of casting out devils. For the devils could not get so much by it, as things then stood: and besides, in whose name should they do it, who worshipped none but devils and false gods? which is too violent presumption, that the devil was the architect in all such buildings. And when the seven sons of Sceva, who was a Jew (amongst whom it was sometimes granted to cure demoniacks) offered to exorcise a possessed person, the devil would by no means endure it, but beat them for their pains. And yet because it might have been for this purpose to have enervated the reputation of St. Paul, and by a voluntary cession equalled St. Paul's enemies to him; either the devil could not go out but at the command of a christian, or else to have gone out would have been a disservice and ruin to his kingdom; either of which declares, that the power of casting out devils is a testimony of God, and a probation of the divinity of a doctrine, and a proper argument of christianity.

7. But besides this I consider, that the Holy Jesus having first possessed upon just title all the reason-

ableness of human understanding by his demonstration of a miraculous power, in his infinite wisdom knew, that the devil would attempt to gain a party by the same instrument, and therefore so ordered it, that the miracles which should be done or pretended to by the devil, or any of the enemies of the cross of Christ should be a confirmation of christianity, not do it disservice; for he foretold, that antichrist, and other enemies *should come in prodigies, and lying wonders and signs.* Concerning which although it may be disputed, whether they were truly miracles, or mere deceptions and magical pretences; yet because they were such which the people could not discern from miracles really such, therefore it is all one, and in this consideration are to be supposed such; but certainly he that could foretell such a future contingency, or such a secret of predestination, was able also to know from what principle it came; and we have the same reason to believe, that antichrist shall do miracles to evil purposes, as that he shall do any at all; he that foretold us of the man, foretold us also of the imposture, and commanded us not to trust him. And it had been more likely for antichrist to prevail upon christians by doing no miracles, than by doing any: for if he had done none, he might have escaped without discovery; but by doing miracles, as he verified the wisdom and prescience of Jesus, so he declared to all the church, that he was the enemy of their Lord, and therefore less likely to deceive: for which reason it is said, that *he shall deceive, if it were possible, the very elect;* that is, therefore not possible, because by what he insinuates himself to others, is by the elect, the church and chosen of God, understood to be his sign and mark of discovery and a warning. And therefore as the prophesies of Jesus were an infinite verification of his miracles, so also this prophesy of Christ concerning antichrist, disgraces the reputation and faith of the miracles he shall act; the old prophets foretold of the Messias, and of his miracles

of power and mercy, to prepare for his reception and entertainment; Christ alone and his apostles from him foretold of antichrist, and that he should come in all miracles of deception and lying, that is, with true or false miracles to persuade a lie, [a] and this was to prejudice his being accepted, according to the law of Moses; so that as all that spake of Christ, bade us believe him for the miracles, so all that foretold of antichrist, bade us disbelieve him the rather for his; and the reason of both is the same, because the mighty and surer word of prophesy (as St. Peter calls it) being the greatest testimony in the world of a divine principle, gives authority, or reprobates with the same power. They who are the predestinate of God, and they that are the præsciti, the foreknown and marked people, must needs stand or fall to the divine sentence; and such must this be acknowledged; for no enemy of the cross, not the devil himself, ever foretold such a contingency, or so rare, so personal, so voluntary, so unnatural an event, as this of the great antichrist.

And thus the Holy Jesus having shewed forth the treasures of his Father's wisdom in revelations and holy precepts, and upon the stock of his Father's greatness having dispended, and demonstrated great power in miracles, and these being instanced in acts of mercy, he mingled the glories of heaven to transmit them to earth, to raise us up to the participations of heaven; he was pleased by healing the bodies of infirm persons to invite their spirits to his discipline, and by his power to convey healing, and by that mercy to lead us into the treasures of revelation, that both bodies and souls, our wills and understandings, by divine instruments might be brought to divine perfections in the participations of a divine nature. It was a miraculous mercy, that God should look upon us in our blood, and a miraculous condescension that

[a] Deut. 13. 1, 2, 3.

his Son should take our nature, and even this favour we could not believe without many miracles; and so contrary was our condition to all possibilities of happiness, that if salvation had not marched to us all the way in miracle, we had perished in the ruins of a sad eternity. And now it would be but reasonable, that since God for our sakes hath rescinded so many laws of natural establishment, we also for his, and for our own, would be content to do violence to those natural inclinations, which are also criminal, when they derive into action. Every man living in the state of grace is a perpetual miracle, and his passions are made reasonable as his reason is turned to faith, and his soul to spirit, and his body to a temple, and earth to heaven; and less than this will not dispose us to such glories, which being the portion of saints and angels, and the nearest communications with God, are infinitely above what we see, or hear, or understand.

The Prayer.

O Eternal Jesu, who didst receive great power, that by it thou mightest convey thy Father's mercies to us impotent and wretched people, give me grace to believe that heavenly doctrine, which thou didst ratify with arguments from above, that I may fully assent to all those mysterious truths, which integrate that doctrine and discipline, in which the obligations of my duty, and the hopes of my felicity are deposited. And to all those glorious verifications of thy goodness and thy power, add also this miracle, that I who am stained with leprosy of sin may be cleansed, my eyes may be opened, that I may see the wonderous things of thy law; and raise thou me up from the death of sin to the life of righteousness, that I may for ever walk in the land of the living, abhorring the works of death and darkness; that as I am by thy miraculous mercy partaker of the first, so also I may be accounted worthy of the second resurrection; and as by

faith, hope, charity, and obedience I receive the fruit of thy miracles in this life, so in the other I may partake of thy glories, which is a mercy above all miracles. Lord, if thou wilt, thou canst make me clean. Lord, I believe, help mine unbelief, and grant, that no indisposition or incapacity of mine may hinder the wonderful operations of thy grace; but let it be thy first miracle to turn my water into wine, my barrenness into fruitfulness, my aversations from thee into unions and intimate adhesions to thy infinity, which is the fountain of mercy and power. Grant this for thy mercy's sake, and for the honour of those glorious attributes, in which thou hast revealed thyself and thy Father's excellencies to the world, O holy and eternal Jesu. Amen.

THE END OF THE SECOND PART.

ΑΓΙΟΣ ΙΣΧΥΡΟΣ.

THE

HISTORY

OF

THE LIFE AND DEATH

OF THE

HOLY JESUS.

PART III.

Beginning at the second Year of his PREACHING, until his ASCENSION

TO THE

RIGHT HONOURABLE AND VIRTUOUS LADY,

THE LADY FRANCES,

COUNTESS OF CARBERY.

Madam,

SINCE the Divine Providence hath been pleased to bind up the great breaches of my little fortune by your charity and nobleness of a religious tenderness, I account it an excellent circumstance and handsomeness of condition, that I have the fortune of St. Athanasius to have my persecution relieved and comforted by an honourable and excellent Lady; and I have nothing to return for this honour done to me, but to do as the poor paralyticks and infirm people in the gospel did when our blessed Saviour cured them, they went and told it to all the country, and made the voicinage full of the report, as themselves were of health and joy. And although I know the modesty of your person and religion had rather do favours than own them, yet give me leave to draw aside the curtain and retirement of your charity; for I had rather your virtue should blush, than my unthankfulness make me ashamed. Madam, I intended by this address not only to return you spirituals for your temporals, but to make your noble usages of me and mine, to become, like your other charities, productive of advantages to the standers by. For although the beams of the sun reflected from a marble, return not home to the body and fountain of light, yet they that walk below feel the benefit of a doubled heat:

so whatever reflections or returns of your favours I can make, although they fall short of what your worth does most reasonably challenge, and can proceed but towards you with forward desires and distant approaches, yet I am desirous to believe that those who walk between us may receive assistances from this intercourse, and the following papers may be auxiliary to the enkindling of their piety, as to the confirming and establishing yours. For although the great prudence of your most noble Lord, and the modesties of your own temperate and sweeter dispositions become the great endearments of virtue to you, yet because it is necessary that you make religion the business of your life, I thought it not an impertinent application, to express my thankfulness to your Honour by that which may best become my duty and my gratitude, because it may do you the greatest service. Madam, I must beg your pardon, that I have opened the sanctuary of your retired virtues; but I was obliged to publish the endearments and favours of your noble Lord and yourself towards me and my relatives: For as your hands are so clasped that one ring is the ligature of them both, so I have found emanations from that conjuncture of hands with a consent so forward and apt, that nothing can satisfy for my obligations but by being in the greatest eminency of thankfulness and humility of person,

Madam,

Your Honour's most obliged,

and most humble Servant,

JER. TAYLOR.

THE

LIFE

OF

OUR BLESSED LORD AND SAVIOUR,

JESUS CHRIST.

SECT. XIII.

Of the Second Year of the Preaching of Jesus.

WHEN the first year of Jesus, the year of peace, and undisturbed preaching was expired, there was a feast of the Jews, and Jesus went up to Jerusalem. [a]This feast was the second passover he kept after he began to preach: not the feast of Pentecost or Tabernacles, both which were passed before Jesus came from Judea; whither when he was come, he finds an impotent person laying at the pool of Bethesda, waiting till the angel should move the waters, after which whosoever first stepped in was cured of his infirmity. The poor man had waited thirty eight years, and still was prevented by some other of the hospital, that needed a physician. But Jesus seeing him, had pity on him, cured him, and bid him take up his bed and walk. This cure happened to be wrought upon the sabbath, for which the Jews were so moved with indignation, that they thought to slay

[a] Iren. l. 2, c. 10.

him: and their anger was enraged by his *calling himself the Son of God,* and making himself *equal with God.*

Upon occasion of this offence, which they snatched at, before it was ministered, [a] "Jesus discourses upon his mission, and derivation of his authority from the Father, of the union between them, and the excellent communications of power, participation of dignity, delegation of judicature, reciprocations and reflections of honour from the Father to the Son, and back again to the Father. He preaches of life and salvation to them that believe in him, prophesies of the resurrection of the dead by the efficacy of the voice of the Son of God, speaks of the day of judgment, the differing conditions after, of salvation and damnation respectively; confirms his words and mission by the testimony of John the Baptist, of Moses and the other scriptures, and of God himself;" and still the scandal rises higher; for [b] *in the second sabbath after the first,* that is, in the first day of unleavened bread, which happened the next day after the weekly sabbath, the disciples of Jesus pull ripe ears of corn, rub them in their hands, and eat them to satisfy their hunger; for which he offered satisfaction to their scruples, convincing them, that works of necessity are to be permitted even to the breach of a positive temporary constitution, and that works of mercy are the best serving of God upon any day whatsoever, or any part of the day that is vacant to other offices, and proper for a religious festival.

But when neither reason, nor religion would give them satisfaction, but that they went about to kill him; he withdrew himself from Jerusalem, and returned to Galilee; whither the scribes and pharisees followed him, observing his actions, and whether or no, he would prosecute that, which they called, profanation of their sabbath, by doing acts of mercy upon

[a] John 5. [b] Suidas V. σάββατον.

that day; he still did so. For entering into one of the synagogues upon the sabbath, Jesus saw a man, [a] (whom St. Hieron reports to have been a mason) coming to Tyre, and complaining that his hand was withered, and desiring help of him, that he might again be restored to the use of hands, lest he should be compelled with misery and shame to beg his bread. Jesus restored his hand as whole as the other in the midst of all those spies and enemies. Upon which act being confirmed in their malice, the pharisees went forth, and joined with the Herodians (a sect of people who said Herod was the Messias, because by the decree of the Roman senate when the scepter departed from Judah, [b] he was declared king) and both together took counsel, how they might kill him.

Jesus therefore departed again into the sea coast, and his companies increased as his fame, for he was now followed by new multitudes from Galilee, from Judea, from Jerusalem, from Idumea, from beyond Jordan, from about Tyre and Sidon; who hearing the report of his miraculous power to cure all diseases by the word of his mouth, or the touch of his hand, or the handling his garment, came with their ambulatory hospital of sick, and their possessed, and they pressed on him, but to touch him, and were all immediately cured. The devils confessing publickly, that he was the Son of God, till they were upon all such occasions restrained, and compelled to silence.

But now Jesus having commanded a ship to be in readiness against any inconvenience or troublesome pressures of the multitude, *went up into a mountain to pray, and continued in prayer all night*, intending to make the first ordination of apostles; which the next

[a] Evangel. Naz. quod St. Hieron. ex Hebr. in Græcum transtulit.

Ἥμισύ μου πέθνηκε, τὸ δ' ἥμισυ λιμὸς ἐλέγχει
Σῶστόν μου βασιλεῦ μουσικὸν ἡμίτεγον.

[b] Sic Tertallianus, Epipanius, Chrysostomus & Theophylactus, et Hieron. dialog. advers. Lucifer. uno ore affirmant.

day he did, choosing out of the number of his disciples these [a] twelve to be apostles; Simon Peter, and Andrew, James, and John the sons of thunder, Philip, and Bartholomew, Matthew, and Thomas, James the son of Alphæus, and Simon the Zelot, Judas the brother of James, and Judas Iscariot. With these descending from the mountain to the plain he repeated the same sermon, or much of it, which he had before preached in the first beginning of his prophesyings, that he might publish his gospel to these new auditors, and also more particularly inform his apostles in the doctrine of the kingdom; for now because he saw Israel scattered like sheep having no shepherd, he did purpose to send these twelve abroad to preach repentance and the approximation of the kingdom; and therefore first instructed them in the mysterious parts of his holy doctrine, and gave them also particular instructions together with their temporary commission for that journey.

"For Jesus sent them out by two and two, giving them power over unclean spirits, and to heal all manner of sickness and diseases, telling them they were *the light*, and *the eyes*, and *the salt of the world*, so intimating their duties of diligence, holiness, and incorruption; giving them in charge to preach the gospel, to dispense their power and miracles freely, as they had received it, to anoint sick persons with oil, not to enter into any Samaritan town, but to go rather to the lost sheep of the house of Israel, to provide *no viaticum* for their journeys, but to put themselves upon the religion and piety of their proselytes: he arms them against persecutions, gives them leave to fly the storm from city to city, promises them the assistances of his spirit, encourages them by his own example of long sufferance, and by instances of divine providence expressed even to creatures of small

[a] Sic & Apostolici semper duodenus honoris. Fulget apex, numero mensis imitatus & horas, Omnibus ut rebus semper tibi militet annus. *Sedul.*

est value, and by promise of great rewards to the confident confession of his name; and furnishes them with some propositions, which are like so many bills of exchange, upon the trust of which they might take up necessaries, promising great retributions not only to them, who quit any thing of value for the sake of Jesus, but to them that offer a cup of water to a thirsty disciple; and with these instructions they departed to preach in the cities.

And Jesus returning to Capernaum received the address of a faithful Centurion of the legion called the Iron Legion [a] (which usually quartered in Judea) in behalf of his servant, whom he loved, and who was grievously afflicted with the palsy, and healed him as a reward and honour to his faith. And from thence going to the city Naim he raised to life the only son of a widow whom the mourners followed in the street bearing the corpse sadly to his funeral. Upon the fame of these and divers other miracles, John the Baptist, who was still in prison (for he was not put to death till the latter end of this year) sent two of his disciples to him by divine providence, or else by John's designation, to minister occasion of his greater publication, enquiring if he was the Messias. To whom Jesus returned no answer, but a demonstration taken from the nature of the thing, and the glory of the miracles, saying, Return to John and tell him what ye see; for *the deaf hear, the blind see, the lame walk, the dead are raised, and the lepers are cleansed, and to the poor the gospel is preached*; which were the characteristic notes of the Messias [b] according to the predictions of the holy prophets.

When John's disciples were gone with this answer, Jesus began to speak concerning John, of the austerity and holiness of his person, the greatness of his function, the divinity of his commission, saying that he was *greater than a prophet, a burning, and shining*

[a] Dio hist. Rom. lib. 55. [b] Isa. 35. 5, 6.

light,' the Elias, that was to come, and the consummation, or ending of the old prophets; adding withal, that the perverseness of that age was most notorious in the entertainment of himself and the Baptist: For neither could the Baptist, who came neither eating nor drinking, (that by his austerity and mortified deportment he might invade the judgment and affections of the people) nor Jesus, who came both eating and drinking, (that by a moderate and an affable life framed to the compliance, and common use of men he might sweetly insinuate into the affections of the multitude) could obtain belief amongst them. They could object against every thing, but nothing could please them. But *wisdom,* and righteousness had a theatre in its own family, and *is justified of all her children;* then he proceeds to a more applied reprehension of Capernaum and Chorazin and Bethsaida for being pertinacious in their sins and infidelity, in defiance and reproof of all the mighty works, which had been wrought in them; but these things were not revealed to all dispositions; the wise and the mighty of the world were not subjects prepared for the simplicity and softer impresses of the gospel, and the downright severity of its sanctions. And therefore Jesus glorified God for the magnifying of his mercy, in that these things which were hid from the great ones were revealed to babes; and concludes this sermon with an invitation of all wearied and disconsolate persons, loaded with sin and misery, to come to him, promising *ease to their burdens and refreshments to their weariness,* and to exchange their heavy pressures into an easy yoke, and a light burden.

When Jesus had ended his sermon, one of the pharisees named Simon invited him to eat with him, into whose house, when he was entered, a certain woman that was a sinner, abiding there in the city heard of it, her name was Mary: she had been married to a noble personage a native of the town and castle of

Magdal, from when she had her name of Magdalen, though she herself was born in Bethany; a widow she was, and prompted by her wealth, liberty and youth to an intemperate life, and too free entertainments. She came to Jesus into the pharisees house; not (as did the staring multitude) to glut her eyes with the sight of a miraculous and glorious person; nor (as did the Centurion, or the Syrophœnician, or the ruler of the synagogue) for cure of her sickness, or in behalf of her friend, or child, or servant, but (the only example of so coming) she came in remorse and regret for her sins, she came to Jesus to lay her burden at his feet, and to present him with a broken heart, and a weeping eye, and great affection, and a box of nard pistick salutary and precious. For she came trembling, and fell down before him, [a] weeping bitterly for her sins, pouring out a flood great enough to wash the feet of the blessed Jesus, and wiping them with the hairs of her head; after which she brake the box and anointed his feet with ointment; which expression was so great an exstacy of love, sorrow, and adoration, that to anoint the feet even of the greatest monarch was long unknown, and in all the pomps and greatnesses of the Roman prodigality it was not used till Otho taught it to Nero; in whose instance it was by Pliny reckoned for a prodigy of unnecessary profusion, and in itself without the circumstance of so free a dispensation, it was a present for a prince, and an alabaster box of nard pistick was sent as a present from Cambyses to the king of Ethiopia.

When Simon observed this sinner so busy in the expresses of her religion and veneration to Jesus, he thought with himself that this was no prophet, that did not know her to be a sinner, or no just person

[a] ——————purgata recessit
Per gemitum; propriique lavans in gurgite fletus
Munda suis lachrymis redit & deserta capillis.
Sedul. l. 3.

Plin. natur. hist. lib. 13. c. 3. vide Athenæ. Deipnosoph. l. 12. c. 30. Herodotus in Thalia.

that would suffer her to touch him. For although the Jews' religion did permit harlots of their own nation to live, and enjoy the privileges of the nation, save that their oblations were refused: yet the pharisees, who pretended to a greater degree of sanctity than others, would not admit them to civil usages, or the benefits of ordinary society; and thought religion itself, and the honour of a prophet was concerned in the interests of the same superciliousness, and therefore Simon made an objection within himself; which Jesus knowing (for he understood his thoughts as well as his words) made her apology and his own in a civil question expressed in a parable of two debtors, to whom a greater and a less debt respectively was forgiven; both of them concluding, that they would love their merciful creditor in proportion to his mercy and donative; and this was the case of Mary Magdalen, to whom because much was forgiven she loved much, and expressed it in characters so large, that the pharisee might read his own incivilities, and inhospitable entertainment of the master, when it stood confronted with the magnificency of Mary Magdalen's penance and charity.

When Jesus had dined he was presented with the sad sight of a poor demoniack possessed with a blind and a dumb devil, in whose behalf his friends entreated Jesus, that he would cast the devil out; which he did immediately, and the blind man saw, and the dumb spake, so much to the amazement of the people, that they ran in so prodigious companies after him, and so scandalised the pharisees, who thought that by means of this prophet their reputation would be lessened, and their schools empty, that first a rumour was scattered up and down from an uncertain principle, but communicated with tumult and apparent noises, that Jesus was beside himself. Upon which rumour his friends and kindred came together to see, and to make provisions accordingly, and the holy virgin mother came herself, but without any appre-

hensions of any such horrid accident. The words and things she had from the beginning laid up in her heart, would furnish her with principles exclusive of all apparitions of such fancies; but she came to see what that persecution was, which under that colour it was likely the pharisees might commence.

When the mother of Jesus, and his kindred came, they found him in a house, encircled with people, full of wonder and admiration: and there the holy virgin mother might hear part of her own prophecy verified, that the generations of the earth should call her blessed: for a woman worshipping Jesus, cried out, 'Blessed is the womb that bare thee, and the paps that gave thee suck.' To this Jesus replied, not denying her to be highly blessed, who had received the honour of being the mother of the Messias, but advancing the dignities of spiritual excellencies far above this greatest temporal honour in the world, *Yea-rather blessed are they, that hear the word of God, and do it.* For in respect of the issues of spiritual perfections and their proportionable benedictions, all immunities and temporal honours are empty and hollow blessings; and all relations of kindred disband and empty themselves into the greater channels, and floods of divinity.

For when Jesus being in the house, they told him his mother and his brethren staid for him without, he told them those relations were less than the ties of duty and religion; for those dear names of mother and brethren, which are hallowed by the laws of God, and the endearments of nature, are made far more sacred, when a spiritual cognation does supervene, when the relations are subjected in persons religious, and holy: but if they be abstract and separate, the conjunction of persons of spiritual bands, in the same faith, and the same hope, and the union of them in the same mystical head, is an adunation nearer to identity than those distances between parents and children, which are only cemented by the actions of

nature as it is of distinct consideration from the spirit: for Jesus pointing to his disciples, said, *Behold my mother, and my brethren; for whosoever doth the will of my father which is in heaven, he is my brother, and sister, and mother.*

But the pharisees upon the occasion of the miracles renewed the old quarrel, *he casteth out devils by Belzebub:* which senseless and illiterate objection Christ having confuted, charged them highly upon the guilt of an unpardonable crime, telling them, that the so charging those actions of his done in the virtue of the divine spirit, is a sin against the Holy Ghost; and however they might be bold with the Son of Man, and prevarications against his words or injuries to his person might upon repentance, and baptism find a pardon; yet it was a matter of greater consideration to sin against the Holy Ghost; that would find no pardon here, nor hereafter: But taking occasion upon this discourse, he by an ingenious and mysterious parable gives the world great caution of recidivation and backsliding after repentance. *For if the devil returns into a house one swept and garnished, he bringeth seven spirits more impure than himself, and the last estate of that man is worse than the first.*

After this, Jesus went from the house of the pharisee, and coming to the sea of Tiberias or Genesareth (for it was called Tiberias from a town on the banks of the lake) taught the people upon the shore, himself sitting in the ship, but he taught them by parables, under which were hid mysterious senses, which shined through their veil like a bright sun through an eye closed with a thin eye-lid: it being light enough to shew their infidelity, but not to dispel those thick Egyptian darknesses, which they had contracted by their habitual indispositions, and pertinacious aversations. 'By the parable of the sower scattering his seed by the way side, and some on stony, some on thorny, some on good ground, he intimated the several capacities or indispositions of men's hearts, the

carelessness of some, the frowardness and levity of others, the easiness and softness of a third, and how they are spoiled with worldliness and cares, and how many ways there are to miscarry, and that but one sort of men receive the word, and bring forth the fruits of a holy life. By the parable of tares permitted to grow among the wheat he intimated the toleration of dissenting opinions, not destructive of piety or civil societies. 'By the three parables of the seed growing insensibly, of the grain of mustard seed swelling up to a tree, of a little leaven qualifying the whole lump, he signified the increment of the gospel, and the blessings upon the apostolical sermons.

Which parables when he had privately to his apostles rendered into their proper senses, he added to them two parables concerning the dignity of the gospel, comparing it to treasure hid in a field, and a jewel of great price, for the purchase of which every good merchant must quit all that he hath rather than miss it: telling them withal, that however purity and spiritual perfections were intended by the gospel, yet it would not be acquired by every person: but the public professors of christianity should be a mixed multitude, like a net inclosing fishes good and bad. After which discourses he retired from the sea side, and went to his own city of Nazareth, where he preached so excellently upon certain words of the prophet [a] Isaiah, that all the people wondered at the wisdom, which he expressed in his divine discourses. But the men of Nazareth did not do honour to the prophet, that was their countryman, because they knew him in all the disadvantages of youth, and kindred and trade, and poverty, still retaining in their minds the infirmities and humilities of his first years, and keeping the same apprehensions of him a man and a glorious prophet, which they had to him a child in the shop of a carpenter. But when Jesus in his

[a] Chap. 61. 1.

sermon had reproved their infidelity, at which he wondered, and therefore did but few miracles there in respect of what he had done at Capernaum, and intimated the prelation of that city before Nazareth, they thrust him out of the city, and led him to the brow of the hill, on which the city was built, intending to throw him down headlong. But his work was not yet finished, therefore *he passing through the midst of them went his way.*

Jesus therefore departing from Nazareth, went up and down to all the towns and castles of Galilee, attended by his disciples and certain women, out of whom he had cast unclean spirits, such as were Mary Magdalen, Johanna wife to Chuza Herod's steward, Susanna and some others, who did for him offices of provision, and ministered to him out of their own substance, and became parts of that holy college, which about this time began to be full; because now the apostles were returned from their preaching, full of joy, that the devils were made subject to the word of their mouth, and the empire of their prayers, and invocation of the holy name of Jesus. But their master gave them a lenitive to assuage the tumour and excrescency, intimating that such privileges are not solid foundations of a holy joy; but so far as they cooperate toward the great end of God's glory, and their own salvation, to which when they are consigned, and [a] their names written in heaven in the book of election and registers of predestination, then their joy is reasonable, holy, true, and perpetual.

But when Herod had heard these things of Jesus, presently his apprehensions were such as derived from his guilt, he thought it was John the Baptist, who was risen from the dead, and that these mighty works were demonstrations of his power, [b] increased by the

[a] Vide discourse of certainty of salvation, Part 3.

[b] Virtutem incolumem odimus
Sublatam ex oculis quærimus invidi.

Horat.

superadditions of immortality and diviner influences made proportionable to the honour of a martyr, and the state of separation. For a little before this time Herod had sent to the castle of Macheruns, where John was prisoner, and caused him to be beheaded. His head Herodias buried in her own palace, thinking to secure it against a reunion, lest it should again disturb her unlawful lusts, and disquiet Herod's conscience. But the body, the disciples of John gathered up, and carried it with honour and sorrow, and buried it in Sebaste in the confines of Samaria, making his grave between the bodies of Elizeus and Abdias the prophets. And about this time was the passover of the Jews.

DISCOURSE XV.

Of the Excellency, Ease, Reasonableness, and Advantages of bearing Christ's Yoke, and living according to his Institution.

THE holy Jesus came to break from off our necks two great yokes: the one of sin, by which we were fettered and imprisoned in the condition of slaves and miserable persons; the other of Moses' law, by which we were kept in pupillage and minority, and a state of imperfection, and asserted us into the glorious liberty of the sons of God. The first was a despotic empire, and the government of a tyrant. The second was of a schoolmaster, severe, absolute and imperious, but it was in order to a further good, yet nothing pleasant in the sufferance and load. And now Christ having taken off these two, hath put on a third. He quits us of our burthen, but not of our duty, and hath changed the former tyranny, and the less perfect discipline, into the sweetness of paternal regiment, and

the excellency of such an institution whose every precept carries part of its reward in hand, and assurances of after glories. Moses' law was like sharp and unpleasant physic,, certainly painful, but uncertainly healthful. For it was not then communicated to them by promise and universal revelations, that the end of their obedience should be life eternal: But they were full of hopes it might be so, as we are of health, when we have a learned and wise physician. But as yet the reward was in a cloud, and the hopes in fetters and confinement. But the law of Christ is like Christ's healing of diseases, he does it easily, and he does it infallibly. The event is certainly consequent, and the manner of cure is by a touch of his hand, or a word of his mouth, or an approximation to the hem of his garment, without pain and vexatious instruments. My meaning is, that Christianity is by the assistance of Christ's spirit, which he promised us and gave us in the gospel, made very easy to us: And yet a reward so great is promised, as were enough to make a lame man to walk, and a broken arm endure the burthen; a reward great enough to make us willing to do violence to all our inclinations, passions, and desires. A hundred weight to a giant is a light burthen, because his strength is disproportionably great, and makes it as easy to him as an ounce is to a child. And yet if we had not the strength of giants, if the hundred weight were of gold, or jewels, a weaker person would think it no trouble to bear that burthen, if it were the reward of his portage and the hire of his labours. The spirit is given to us to enable us, and heaven is promised to encourage us, the first makes us able, and the second makes us willing, and when we have power and affections, we cannot complain of pressure. And this is that meaning of our blessed Saviour's invitation; [a] *Come to me, for my burthen is light, my yoke is easy,* which St. John also ob-

[a] Matth. 11. 30.

served. [a] *For this is the love of God, that we keep his commandments, and his commandments are not grievous.* For *whatsoever is born of God overcometh the world; and this is the victory that overcometh; even our faith:* that is, our belief of God's promises, the promise of the Spirit for present aid, and of heaven for the future reward, is strength enough to overcome all the world.

But besides that God hath made his yoke easy by exterior supports more than ever was in any other religion, Christianity is of itself according to human estimate, a religion more easy and desirable by our natural and reasonable appetites, than sin in the midst of all its pleasures and imaginary felicities. Virtue hath more pleasure in it than sin, and hath all satisfactions to every desire of man in order to humane and prudent ends, which I shall represent in the consideration of these particulars. To live according to the laws of Jesus is in some things most natural and proportionable to the desires and first intentions of nature. 2. There is in it less trouble than in sin. 3. It conduces infinitely to the content of our lives, and natural and political satisfaction. 4. It is a means to preserve our temporal lives long and healthy. 5. It is most reasonable, and he only is prudent that does so, and he a fool, that does not; and all this besides the considerations of a glorious and happy eternity.

Concerning the first, I consider, that we do very ill when instead of making our natural infirmity an instrument of humility, and of recourse to the grace of God, we pretend the sin of Adam to countenance our actual sins, natural infirmity to excuse our malice, either laying Adam in fault for deriving the disability upon us, or God, for putting us into the necessity. But the evils that we feel in this are from the rebellion of the inferior appetite against reason, or against any re-

[a] 1 John 5. 4, 5.

ligion, that puts restraint upon our first desires. And therefore in carnal and sensual instances, accidentally we find the more natural averseness, because God's laws have put our irascible and concupiscible faculties in fetters and restraints, yet in matters of duty, which are of immaterial and spiritual concernment, all our natural reason is a perfect enemy and contradiction to, and a law against vice. It is natural for us to love our parents, and they who do not, are unnatural; they do violence to those dispositions, which God gave us to the constitution of our nature, and for the designs of virtue: and all those tendernesses of affection, those bowels and relenting dispositions, which are the endearments of parents and children, are also the bands of duty. Every degree of love makes duty delectable, and therefore either by nature we are inclined to hate our parents, which is against all reason and experience, or else we are by nature inclined to do to them all that which is the effect of love to such superiors and principles of being and dependency; and every prevarication from the rule, effects, and expresses of love is a contradiction to nature, and a mortification; to which we cannot be invited by any thing from within, but by something from without, that is violent and preternatural. There are also many other virtues even in the matter of sensual appetite which none can lose but by altering in some degree the natural disposition. And I instance in the matter of carnality and uncleanness, to which possibly some natures may think themselves apt and disposed; but yet God hath put into our mouths a bridle to curb the licentiousness of our speedy appetite, putting into our very natures a principle as strong to restrain it, as there is in us a disposition apt to invite us; and this is also in persons, who are most apt to the vice, women and young persons, to whom God hath given a modesty and shame of nature, that the entertainments of lusts may become contradictions to our retreating and backward modesty, more than they

are satisfactions to our too forward appetites.[a] It is as great a mortification and violence to nature to blush, as to lose a desire; and we find it true, when persons are invited to confess their sins, or to ask forgiveness publicly; a secret smart is not so violent as a public shame: and therefore to do an action which brings shame all along, and opens the sanctuaries of nature, and makes all her retirements public, and dismantles her inclosure as lust does, and the shame of carnality, hath in it more asperity and abuse to nature, than the short pleasure, to which we are invited, can repay. There are unnatural lusts, lusts which are such in their very condition and constitution, that a man must turn a woman, and a woman become a beast in acting them; and all lusts that are not unnatural in their own complexion, are unnatural by a consequent and accidental violence. And if lust hath in it dissonancies to nature, there are but few apologies left to excuse our sins upon nature's stock: and all that system of principles, and reasonable inducements to virtue, which we call the law of nature, is nothing else but that firm ligature and incorporation of virtue to our natural principles, and dispositions, which whoso prevaricates does more against nature than he that restrains his appetite. And besides these particulars there is not in our natural discourse any inclination directly, and by intention of itself contrary to the love of God, [a] because by [God,] we understand that fountain of being, which is infinitely perfect in itself, and of great good [b] to us; and whatsoever is so apprehended, it is as natural for us to love, as to love any thing in the world; for we can love nothing, but what we believe to be good in itself, or good to us. And beyond this, there are in nature many principles and

[a] Τοιοῦτος μὲν οὖν ὁ τοῖς λογικοῖς γένεσιν ἐνυσιωμένος ὅρκος ἔχεσθαι τοῦ πατρὸς αὐτῶν καὶ ποιητοῦ, καὶ μὴ παραβαίνειν μηδαμὴ τοὺς ὑπ' ἐκείνου διορισθέντας νόμους. *Hierocl.*

[b] Ἐγὼ γὰρ οὐκ ἂν ἄλλο περὶ θεοῦ ὅ, τι ἂν εἴποιμι, ἢ ὅτι ἀγαθός τε πάντα πᾶσιν ἐστὶ, καὶ ξύμπαντα ἐν τῇ ἐξουσίᾳ τῇ αὐτοῦ ἔχει. λεγέτω δὲ ὥπερ γινώσκειν ὑπὲρ αὐτῶν οἴεται καὶ ἱερεὺς καὶ ἰδιώτης. *Procop. Gothic.* 1.

reasons to make an aptness to acknowledge and confess God, and by the consent of nations, which they also have learned from the dictates of their nature, all men in some manner or other worship God. And therefore when this our nature is determined in its own indefinite principle to the manner of worship; all acts against the love, the obedience, and the worship of God are also against nature, and offer it some rudeness and violence. And I shall observe this, and refer it to every man's reason and experience, that the great difficulties of virtue commonly apprehended commence not so much upon the stock of nature, as of education, and evil habits. [a] Our virtues are difficult, because we at first get ill habits, and these habits must be unrooted, before we do well, and that is our trouble. But if by the strictness of discipline, and wholesome education we begin at first in our duty, and the practice of virtuous principles, we shall find virtue made as natural to us, while it is customary and habitual, as we pretend infirmity to be, and propensity to vicious practices. And this we are taught by that excellent [b] Hebrew who said, *Wisdom is easily seen of them that love her, and found of such as seek her, she preventeth them that desire her in making herself first known unto them. Whoso seeketh her early shall have no great travel, for he shall find her sitting at his doors.*

2. In the strict observances of the law of Christianity there is less trouble than in the habitual courses of sin. [c] For if we consider the general design of Christianity, it propounds to us in this world nothing that is of difficult purchase, nothing beyond what God

[a] Siquidem Leonides Alexandri pædagogus quibusdam eum vitiis imbuit, quæ robustum quoque et jam maximum Regem ab illa institutione puerili sunt prosecuta. *Quintil. l.* 1. *c.* 1.

[b] Wisd. 6. 12, 13, 14.

[c] Multo difficilius est facere ista quæ facitis. Quid n. quiete otiosius est animi? quid irâ laboriosius? quid clementiâ remissius? quid crudelitate negotiosius? vacat pudicitia libido occupatissima est: Omnium denique virtutum tutela facilior est; vitia magno coluntur. *Seneca.*

allots us by the ordinary and common providence, such things which we are to receive without care and solicitous vexations: [a] So that the ends are not big, and the way is easy, and this walked over with much simplicity and sweetness, and those obtained without difficulty. He that propounds to himself to live low, pious, humble, and retired, his main employment is nothing but sitting quiet, and undisturbed with variety of impertinent affairs. But he that loves the world and its acquisitions, entertains a thousand businesses, and every business hath a world of employment, and every employment is multiplied and made intricate by circumstances; and every circumstance is to be disputed; and he that disputes, ever hath two sides in enmity and opposition, and by this time there is a geneology, a long descent and cognation of troubles, branched into so many particulars, that it is troublesome to understand them, and much more to run through them. The ways of virtue are very much upon the defensive, and the work one, uniform and little; they are like war, within a strong castle, if they stand upon their guard, they seldom need to strike a stroke. But a vice is like storming of a fort, full of noise, trouble, labour, danger and disease. How easy a thing is it to restore the pledge? but if a man means to defeat him that trusted him, what a world of arts must he use to make pretences? to delay first, then to excuse, then to object, then to intricate the business; next, to quarrel, then to forswear it; and all the way to palliate his crime, and represent himself honest. And if an oppressing and greedy person have a design to cozen a young heir, or to get his neighbour's land, the cares of every day, and the interruptions of every night's sleep are more than the purchase is worth; since he might buy virtue at half that watching, and

[a] In vitiis abit voluptas, manet turpitudo, cum in rectè factis abeat, labor, maneat honestas. *Muson.*

the less painful care of a fewer number of days. [a] A plain story is soonest told, and best confutes an intricate lie. And when a person is examined in judgment, one false answer asks more wit for its support and maintenance, than a history of truth. And such persons are put to so many shameful retreats, false colours, fucus's and daubings with untempered mortar to avoid contradiction of discovery, that the labour of a false story seems in the order of things to be designed the beginning of its punishment. And if we consider how great a part of our religion consists in prayer, and how easy a thing God requires of us, when he commands us to pray for blessings, the duty of a Christian cannot seem very troublesome.

And indeed I can hardly instance in any vice but there is visible more pain in the order of acting, and observing it than in the acquist or promotion of virtue. [b] I have seen drunken persons in their seas of [c] drink and talk, dread every cup as a blow, and have used devices and private arts to escape the punishment of a full draught, and the poor wretch being condemned by the laws of drinking to his measure, was forced and haled to execution, and he suffered it, and thought himself engaged to that person who with much kindness and importunity invited him to a fever; but certainly there was more pain in it, than in the strictness of holy and severe temperance. And he that shall compare the troubles, and dangers of an ambitious war with the gentleness, and easiness of peace, will soon perceive, that every tyrant and usurping prince, that snatches at his neighbour's rights, hath two ar-

[a] Nam statum cujusque ad securitatem melius innocentio tueor, quam eloquentia. *Quintil. dial. de orat.*

[b] Quid namque à nobis exigit (religio) quid præstari sibi à nobis jubet, nisi solam tantum modo fidem, castitatem, humilitatem, sobrietatem, misericordiam, sanctitatem, quæ utique omnia non onerant nos sed ornant? *Salvian.*

Ἡ ἀρετὴ φαυλασία μὲν ἤ τι τὴν πρόχειρον ἔνδευξιν, ἀργαλέον εἶναι δοκεῖ μελέτη δὲ ῥᾴδιον, ἢ ἐξ ἐπιλογισμοῦ συμφέρον. *Philo.*

Λυσκολώτερον ἡ κακία τῆς ἀρετῆς. *St. Chrysost.*

[c] Ὁ πόλλα πίνων π' ἐξαμαρτάνει.

mies, one of men, and the other of cares. Peace sheds no blood, but of the pruned vine; and hath no business, but modest and quiet entertainments of the time, opportune for piety, and circled with reward. But God often punishes ambition and pride with lust; and he sent a *thorn in the flesh* as a corrective to the elevations and *grandezza* of St. Paul, growing up from the multitude of his revelations; and it is not likely the punishment should have less trouble than the crime, whose pleasures and obliquity this was designed to punish. [a] And indeed every experience can verify, that an adulterer hath in him the impatience of desires, the burnings of lust, the fear of shame, the apprehensions of a jealous, abused, and an enraged husband. He endures affronts, mistimings, tedious waitings, the dulness of delay, the regret of interruption, the confusion and amazements of discovery, the scorn of a reproached vice, the debasings of contempt upon it unless the man grows impudent, and then he is more miserable upon another stock. But David was so put to it to attempt, to obtain, to enjoy Bathsheba, and to prevent the shame of it, that the difficulty was greater than all his wit and power, and it drove him into base and unworthy arts, which discovered him the more and multiplied his crime. But while he enjoyed the innocent pleasures of his lawful bed, he had no more trouble in it than there was in inclining his head upon his pillow. [b] *The ways of sin, are crooked, desert, rocky and uneven,* they are broad indeed, and there is variety of ruins, and allurements to entice fools, and a large theatre to act the bloody tragedies of souls upon: but they are nothing smooth, or safe, or delicate. The ways of virtue are strait, but not crooked; narrow, but not unpleasant. There are two vices for one virtue, and

[a] ——Et Cecropiæ domus
Æternum opprobrium, quod malè barbaras
Regum est ulta libidines.

[b] Διοδεύειν ἐρήμους ἀβάτους. Wisd. 5. 7.

therefore the way to hell must needs be of greater extent, latitude and dissemination: But because virtue is but one way, therefore it is easy, regular, and apt to walk in without error or diversions. *Narrow is the gate and strait is the way.* It is true, considering our evil customs, and depraved natures, by which we have made it so to us. But God hath made it more passable by his grace and present aids, and St. John Baptist receiving his commission to preach repentance, it was expressed in these words [*make plain the paths of the Lord.*] Indeed repentance is a rough and a sharp virtue, and like a mattock and spade, breaks away all the roughnesses of the passage, and hindrances of sin: but when we enter into the dispositions, which Christ hath designed to us, the way is more plain and easy, than the ways of death and hell. Labour it hath in it, just as all things that are excellent, but no confusions, no distractions of thought, no amazements, no labyrinths, and intricacy of councils: But it is like the labours of agriculture, full of health and simplicity, plain and profitable, requiring diligence, but such in which crafts and painful stratagems are useless and impertinent. But vice hath oftentimes so troublesome a retinue and so many objections in the event of things, is so entangled in difficult, and contradictory circumstances, hath in it parts so opposite to each other, and so inconsistent with the present condition of the man, or some secret design of his, that those little pleasures, which are its fucus and pretence, are less perceived and least enjoyed, while they begin in fantastic semblances, and rise up in smoke, vain, and hurtful, and end in dissatisfaction.

But it is considerable, that God, and the sinner, and the devil, all join in increasing the difficulty, and trouble of sin, upon contrary designs indeed, but all co-operate to the verification of this discourse. For God by his restraining grace, and the checks of a tender conscience, and the bands of public honesty, and

the sense of honour and reputation, and the customs of nations, and the severities of laws makes, that in most men the choice of vice is imperfect, dubious and troublesome, and the pleasures abated, and the apprehensions various and in differing degrees: and men act their crimes, while they are disputing against them, and the balance is cast by few grains: and scruples vex and disquiet the possession; and the difference is perceived to be so little, that inconsideration and inadvertency is the greatest means to determine many men to the entertainment of a sin. And this God does with a design to lessen our choice, and to disabuse our persuasions from arguments and weak pretences of vice, and to invite us to the trials of virtue, when we see its enemy giving us so ill conditions. And yet the sinner himself makes the business of sin greater, for its nature is so loathsome, and its pleasure so little, and its promises so unperformed, that when it lies open, easy and apt to be discerned, there is no argument in it ready to invite us: And men hate a vice, which is every day offered and prostitute, and when they seek for pleasure, unless difficulty presents it, as there is nothing in it really to persuade a choice, so there is nothing strong, or witty enough to abuse a man. And to this purpose (amongst some others, which are malicious and crafty) the devil gives assistance, knowing that men despise what is cheap and common, and suspect a latent excellency to be in difficult, and forbidden objects; and therefore the devil sometimes crosses an opportunity of sin, knowing that the desire is the iniquity, and does his work sufficiently, and yet the crossing the desire by impeding the act heightens the appetite, and makes it more violent and impatient; but by all these means, sin is made more troublesome than the pleasures of the temptation can account for, and it will be a strange imprudence to leave virtue upon pretence of its difficulty, when for that very reason we the rather entertain the instances of sin, despising a cheap

sin and a costly virtue; choosing to walk through the brambles of a desert, rather than to climb the fruit-trees of paradise.

3. Virtue conduces infinitely to the content of our lives, to secular felicities, and political satisfactions, and vice does the quite contrary. [a] For the blessings of this life are these that make it happy, peace and quietness, content and satisfaction of desires, riches, love of friends and neighbours, honour and reputation abroad, a healthful body, and a long life. This last is a distinct consideration, but the other are proper to this title. For the first it is certain, peace was so designed by the holy Jesus, that he framed all his laws in compliance to that design. He that returns good for evil, a soft answer to the asperity of his enemy, kindness to injuries, lessens the contention always, and sometimes gets a friend, and when he does not, he shames his enemy. [b] Every little accident in a family to peevish and angry persons is the matter of a quarrel, and every quarrel discomposes the peace of the house, and sets it on fire, and no man can tell how far that may burn, it may be to a dissolution of the whole fabric. But whosoever obeys the laws of Jesus, bears with the infirmities of his relatives and society, seeks with sweetness, to remedy what is ill, and to prevent what it may produce, and throws water upon a spark, and lives sweetly with his wife, affectionately with his children, providently and discreetly with his servants, and they all love the *major domo*, and look upon him as their parent, their guardian, their friend, their patron, their *proveditore*. But look upon a person angry, peaceless, and disturbed, when he enters upon his threshold, it gives an alarm to his house, and puts them to flight, or upon their defence; and the wife reckons the joy of her day is done, when he returns, and the children enquire into

[a] Ἐν τῷ αὐτῷ ἐστὶ εὐσεβὲς καὶ συμφέρον. *Arrian.*

[b] Malignum hunc esse hominem forsan credas. Ego esse miserum credo cui placet nemo. *Mart. Ep.*

their father's age, and think his life tedious, and the servants curse privately, and do their service as slaves do, only when they dare not do otherwise; and they serve him as they serve a lion, they obey his strength, and fear his cruelty, and despise his manners, and hate his person. No man enjoys content in his family, but he that is peaceful and charitable, just and loving, forbearing and forgiving, careful and provident. He that is not so, his house may be his castle, but it is manned by enemies, *his house is built not upon the sand*, but upon the waves, and upon a tempest: the foundation is uncertain, but his ruin is not so.

And if we extend the relations of the man beyond his own walls, he that does his duty to his neighbour, that is, all offices of kindness, gentleness, and humanity, nothing of injury and affront, is certain never to meet with a wrong so great as is the inconvenience of a law-suit, or *the contention of neighbours*, and all the consequent dangers and inconvenience. Kindness will create, and invite kindness; an injury provokes an injury: and since *the love of neighbours*, is one of those beauties, which Solomon did admire, and that this beauty is within the combination of precious things which adorn, and reward a peaceable, charitable disposition; he that is in love with spiritual excellencies, with intellectual rectitudes, with peace and with blessings of society, knows they grow amongst the rose-bushes of virtue, and holy obedience to the laws of Jesus. And *for a good man some will even dare to die*, and a sweet and charitable disposition is received with fondness, and all the endearments of the neighbourhood. [a] He that observes how many families are ruined by contention, and how many spirits are broken by the care, and contumely, and fear, and spite, which are entertained as advocates to promote a suit of law, will soon confess, that a great loss, and peaceable quitting of a considerable interest is a pur-

[a] Ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία, καὶ πᾶν φαῦλον πρᾶγμα. *Jac.* 3. 16

chase and a gain, in respect of a long suit, and a vexatious quarrel. And still if the proportion rises higher, the reason swells and grows more necessary and determinate. For if we would live according to the discipline of christian religion, one of the great plagues, which vex the world, would be no more. That there should be no wars, was one of the designs of christianity; and the living according to that institution, which is able to prevent all wars, and to establish an universal, and external peace, when it is obeyed, is the using an infallible instrument toward that part of our political happiness, which consists in peace. *This world would be an image of heaven, if all men were charitable, peaceable, just, and loving.* To this excellency all those precepts of Christ, which consist in forbearance and forgiveness do co-operate.

But the next instance of the reward of holy obedience and conformity to Christ's laws is itself a duty, and needs no more but a mere repetition of it. [a] We must be content in every state, and because christianity teaches us this lesson, it teaches us to be happy; [c] for nothing from without can make us miserable, unless we join our own consents to it, and apprehend it such, and entertain it in our sad and melancholy retirements. [b] A prison is but a retirement, and opportunity of serious thoughts to a person, whose spirit is confined, and apt to sit still, and desires no enlargement beyond the cancels of the body, till the state of separation calls it forth into a fair liberty. [c] But every retirement is a prison to a loose and wan-

[a] Ἀντάρκεια τῦ βίυ φιλοσοφία ἀυτοδίδακτ☉. *Poli.*

[b] Dixit M. Cato apud A. Gell. l. 13. c. 29. Vitio vertunt quia multa egeo; at ego illis, quia nequeunt egere.

[c] Neque mala vel bona, quæ vulgus putat: multos qui conflictari adversis videantur, beatos, ac plerosque quanquam magnas per opes miserrimos, si illi gravem fortunam constanter tolerent, hi prosperâ inconsultè utantur. *Tacit. an. l. 6.*

[d] ——Si celeres (fortuna) quatit
Pennas, resigno quæ dedit, & meâ
Virtute me involvo: probamque
Pauperiem sine dote quæro. *Hor. l. 3. od. 29.*

dering fancy, for whose wildness no precepts are restraint, no band of duty is confinement, who when he hath broken the first hedge of duty, can never after endure any enclosure so much as in a symbol. But this precept is so necessary, that it is not more a duty, than a rule of prudence, and in many accidents of our lives it is the only cure of sadness, for it is certain that no providence less than divine can prevent evil and cross accidents; but that is an excellent remedy to the evil that receives the accident within its power, and takes out the sting, paring the nails, and drawing the teeth of the wild beast, that it may be tame, or harmless and medicinal. For all content consists in the proportion of the object to the appetite: and because external accidents are not in our power, and it were nothing excellent, that things happened to us according to our first desires; God hath by his grace put it into our own power to make the happiness by making our desires descend to the event, and comply with the chance, and combine with all the issues of divine providence. And then we are noble persons, when we borrow not our content from things below us, but make our satisfactions from [a] within. And it may be considered, that every little care may disquiet us, and may increase itself by reflection upon its own acts, and every discontent may discompose our spirits, and put an edge, and make afflictions poignant, but cannot take off one from us, but makes every one to be two. But content removes not the accident, but complies with it, it takes away the sharpness, and displeasure of it, and by stooping down makes the

Κάλλιστόν ἐστι τοὔνδικον πεφυκέναι·
Λῶστον δὲ ζῆν ἄνουσον· ἥδιστον δ' ὅτῳ
Πάρεστι λῆψις ᾧ ἐρᾷ καθ' ἡμέραν. *Sophocl. Creusa.*

[a] Non enim gazæ, neque consularis
Summovet lictor miseros tumultus
Mentis, & curas laqueata circum
Tecta volantes. *Hor. l. 2. od. 16.*
Quemcunque fortem videris, miserum neges. *Senec. trag.*

Τίκτουσι γὰρ τοὶ ἐν νόσοις δυσθυμίαι. *Sophocl. Tereus.*
Μὴ σύγε αὔξανε τὴν εἱμαρμένην. *Zoroast.*

lowest equal, proportionable, and commensurate. Impatience makes an ague to be a fever, and every fever to be a calenture, and that calenture may expire in madness: but a quiet spirit is a great disposition to health, and for the present does alleviate the sickness. And this also is notorious in the instance of covetousness. [a] *The love of money is the root of all evil, which while some have coveted after, they have pierced themselves with many sorrows.* Vice makes poor, and does ill endure it.

For he that in the school of Christ hath learned to determine his desires, when his needs are served, and to judge of his needs by the proportions of nature, hath nothing wanting towards riches. Virtue makes *poverty to become rich*, and no riches can satisfy a covetous mind, or rescue him from the affliction of the worst kind of poverty. *He only wants that is not satisfied.* And there is great infelicity in a family, where poverty dwells with discontent; there the husband and wife quarrel for want of a full table, and a rich wardrobe: [b] and their love, that was built upon false arches sinks, when such temporary supporters are removed; they are like two mill-stones which set the mill on fire, when they want corn; and then their combinations and society were unions of lust; or not supported with religious love. But we may easily suppose St. Joseph, and the holy virgin mother in Egypt poor as hunger, forsaken as banishment, disconsolate as strangers; [c] and yet their present lot

[a] 1 Tim. 6. 10.

[b] Cum perjura patris fides
Consortem socium fallat, & hospitem
Indignoque pecuniam
Hæredi properet: scilicet improbæ
Crescunt divitiæ, tamen
Curtæ nescio quid semper abest rei.
Horat. l. 3. od. 24.

[c] —Vel dic, quid referat intra
Naturæ fines viventi, jugera centum, an
Mille aret——
Ut, tibi si sit opus liquidi non amplius urna,
Vel cyatho: & dicas, magno de flumine mallem,

gave them no affliction, because the angel fed them with a necessary hospitality, and their desires were no larger than their tables, and their eyes looked only upwards, and they were careless of the future, [a] and careful of their duty, and so made their life pleasant by the measures and discourses of divine philosophy. When Elisha stretched himself upon the body of the child, and laid hands to hands, and applying mouth to mouth, and so shrunk himself in, the posture of commensuration with the child, he brought life into the dead trunk: and so may we by applying our spirits to the proportions of a narrow fortune bring life and vivacity into our dead and lost condition, and make it live till it grows bigger, or else returns to health, and salutary uses.

And besides this philosophical extraction of gold from stones, and riches from the dungeon of poverty, a holy life does most probably procure such a proportion of riches, which can be useful to us, or consistent with our felicity. For besides that the Holy Jesus hath promised all things, which *our heavenly Father knows we need* (provided we do our duty) and that we find great securities and rest from care, when we have once cast our cares upon God, and placed our hopes in his bosom, besides all this) the temperance, sobriety, and prudence of a christian is a great income, and by not despising it, a small revenue combines its parts till it grows to a heap big enough for the emissions of charity, and all the offices of justice, and the supplies of all necessities: whilst vice is unweary, prodigal, and indiscreet, throwing away great revenues as tributes to intemperance and vanity, and suf-

Quàm ex fonticulo tantundem sumere: eo fit,
Plenior ut si quos delectet copia justo,
Cum ripa simul avulsos ferat Aufidus acer.
At qui tantuli eget, quanto est opus, is neque limo
Turbatam haurit aquam, neque vitam amittit in undis.
Horat. Serm. l. 1. Sat. 1.

[a] Πρεπουσας ὑδὲν ἀνθρώποις ἔφυ
Κέρδος λαβεῖν αμεινον, ὑδὲ τῷ σοφῷ. *Soph. Elect.*

fering dissolution and forfeiture of estates as a punishment and curse. Some sins are direct improvidence, and ill husbandry; I reckon on this number *intemperance, lust, litigiousness, ambition, bribery, prodigality,* [a] *gaming, pride, sacrilege,* which is the greatest splendor of them all, and makes a fair estate evaporate like camphire, turning it into nothing, no man knows which way. But what the Roman gave as an estimate of a rich man, saying, *He that can maintain an army is rich,* was but a short account; for he that can maintain an army, may be beggared by one vice, and it is a vast revenue, that will pay the debt-books of intemperance or lust.

To these if we add that *virtue* [b] *is honourable,* and a great advantage to a fair reputation, that it is *praised* by them, that [c] *love it not,* that it is honoured by the followers and family of vice, that it forces glory out of shame, honour from contempt; that it reconciles men to the fountain of honour, the Almighty God, who will *honour them, that honour him;* there are but a few more excellencies in the world to make up the rosary of temporal felicity. And it is so certain, that religion serves even our temporal ends, that no great end of state can well be served without it; not *ambition,* not *desires of wealth,* not *any great design,* but *religion* must be made its huisher or support. If a new opinion be commenced and the author would make a sect, and draw disciples after him, at least he must be thought to be religious; which is a demonstration, how great an instrument of reputation piety and re-

[a] Aleam exercent tanta lucrandi perpendive temeritate, ut cum omnia defecerunt, novissimo jactu, de libertate, & de corpore contendant. *Tacit de mor. Germ.*

[b] Virtus repulsæ nescia sordidæ
Intaminatis fulget honoribus:
Nec sumit, aut ponit secures
Arbitrio popularis auræ. *Horat. l. 3. od. 2.*

[c] Virtus laudatur, & alget. *Juven.*

Principuam Imperatoriæ Majestatis curam esse prospicimus, religionis indaginem; cujus si cultum retinere potuerimus, iter prosperitatis, humanis aperitur inceptis. *Theod. & Valent. in Cod. Theod.*

ligion is: and if the pretence will do us good offices amongst men, the reality will do the same, besides the advantages, which we shall receive from the divine benediction. The *power of godliness* will certainly do more than *the form* alone. And it is most notorious in the affairs of the clergy, whose lot it hath been to fall from great riches to poverty, when their wealth made them less curious of their duty; but when humility, and chastity, and exemplary sanctity have been the enamel of their holy order, the people, like the Galatians, would pull out their own eyes to do them benefit. [1] And indeed God hath singularly blessed such instruments to the being the only remedies to repair the breaches made by sacrilege and irreligion. But certain it is, no man was ever honoured for that, which they esteemed vicious. *Vice* hath got *money*, and *a curse* many times, and *vice* hath adhered to the *instruments and purchases of honour*. But among all nations whatsoever they called *honourable* put on the face and pretence of *virtue*. But I choose to instance in the proper cognizance of a christian, [*humility*] which seems contradictory to the purposes and reception of honour; and yet in the world nothing is a more certain means to purchase it. Do not all the world hate a proud man? And therefore what is contrary to *humility* is also contradictory to *honour* and *reputation*. And when the apostle had given command, that *in giving honour we should one go before another*, he laid the foundation of praises, and panegyricks, and triumphs. And as *humility* is secure against affronts, and tempests of despight, because it is below them; so when by employment, or any other issue of divine providence it is drawn from its sheathe and secrecy, it shines clear and bright as the purest and most polished metals. Humility is like a tree, whose root, when it sets

[1] Dedit enim providentia hominibus munus, ut honesta magis juvarent. *Quintil. l.* 1. *c.* 12.

deepest in the earth rises higher, and spreads fairer and stands surer, and lasts longer; every step of its descent is like a rib of iron combining its parts in unions indissoluble, and placing it in the chambers of security. No wise man ever lost any thing by cession; but he receives the hostility of violent persons into his embraces, like a stone into a lap of wool, it rests and sets down soft and innocently; but a stone falling upon a stone makes a collision, and extracts fire, and finds no rest; and just so are two proud persons, despised by each other, condemned by all, living in perpetual dissonancies, always fighting against affronts, jealous of every person, disturbed by every accident, a perpetual storm within, and daily hissings from without.

4. *Holiness* and *obedience* is an excellent preservative of life, and makes it long and healthful. In order to which discourse, because it is new, material, and argumentative, apt to persuade men, who prefer life before all their other interests, I consider many things. 1. In the old Testament a long and a prosperous life were the great promises of the covenant, their hopes were built upon it, and that was made the support of all their duty. [a] *If thou wilt diligently hearken unto the voice of the Lord thy God, I will put none of the diseases upon thee, which I brought upon the Egyptians; for I am the Lord that healeth thee:* and more particularly yet, that we may not think piety to be security only against the plagues of Egypt; God makes his promise more indefinite and unconfined, [b] *Ye shall serve the Lord your God, and I will take sickness away from the midst of thee, and will fulfil the number of thy days,* that is, the period of nature shall be the period of thy person, thou shalt live long, and die in a seasonable and a ripe age. And this promise was so verified by a long experience, that by David's time it grew up to a rule, [c] *What man is he that de-*

[a] Exod. 15. 26. [b] Exod. 23. 25. [c] Psal. 34. 13.

sireth life, and loveth many days that he may see good? Keep thy tongue from evil, and thy lips, that they speak no guile. And the same argument was pressed by Solomon, who was an excellent philosopher, and well skilled in the natural and accidental means of preservation of our lives. [a] *Fear the Lord and depart from evil, and it shall be health to thy navel, and marrow to thy bones,* [b] *Length of days is in the right hand of wisdom, for she is a tree of life to them that lay hold upon her.* Meaning that the tree of life and immortality, which God hath planted in paradise, and which if man had stood, he should have tasted, and have lived for ever, the fruit of that tree is offered upon the same conditions, if we will keep the commandments of God, our obedience like the tree of like shall consign us to immortality hereafter by a long and a healthful life here. And therefore although in Moses' time the days of man had been shortened, till they come to [c] *threescore years and ten, or fourscore years, and then their strength is but labour and sorrow* (for Moses was author of that psalm;) yet to shew the great privilege of those persons, whose piety was great, Moses himself attained to one hundred and twenty years, which was almost double to the ordinary and determined period. But Enoch and Elias never died, and became great examples to us, that a spotless and holy life might possibly have been immortal.

I shall add no more examples, but one great conjugation of precedent observed by the Jewish writers: who tell us that in the second temple there were three hundred high priests (I suppose they set down a certain number for an uncertain, and by three hundred they mean very many) and yet that temple lasted but four hundred and twenty years; the reason of this so rapid and violent abscission of their priests, being their great and scandalous impieties: and yet in the first temple,

[a] Prov. 3. 8. [b] Vers. 16. [c] Psal. 20. 10.

whose abode was within ten years as long as the second, there was a succession but of eighteen high priests; for they being generally very pious, and the preservers of their rites and religion against the schism of Jeroboam, and the defection of Israel, and the idolatry and irreligion of many of the kings of Judah, God took delight to reward it with a long and honourable old age. And Balaam knew well enough, what he said, when in his exstacy and prophetic rapture he made his prayer, to God; [a] *Let my soul die the death of the righteous.* It was not a prayer, that his soul might be saved, or that he might repent at last; for *repentance* and *immortality* were revelations of a later date; but he in his prophetic exstacy seeing what God had purposed to the Moabites, and what blessings he had reserved for Israel, prays that he might not die, as the Moabites were like to die, with an untimely death, by the sword of their enemies, dispossessed of their country, spoiled of their goods, in the period and last hour of their nation; [b] but let my soul die the death of the just, the death designed for the faithful Israelites; such a death, which God promised to Abraham, that he should return to his fathers in peace, and in a good old age.[c] For the death of the righteous is like the descending of ripe and wholesome fruits from a pleasant and florid tree; our senses intire, our limbs unbroken, without horrid tortures, after provision made for our children, with a blessing entailed upon posterity, in the presence of our friends, our dearest relative closing up our eyes, and binding our feet, leaving a good name behind us. O let my soul die such a death; for this, in whole or in part, according as God sees it good, is the manner that the righteous die. And this was Balaam's prayer. And this was was the state and condition in the old Testament.

[a] Num. 23. 10.

[b] Μηδέ μοι ἄκλαυτος θάναΐος μόλοι, ἀλλὰ φίλοισι
Καλλοίποιμι θανὼν ἄλγεα καὶ στοναχάς. *Solon.*
Cicero in Tuscul. 1. sic redoit:
Mors mea non careat lachrymis: linquamus amicis
Mœrorem, ut celebrent funera cum gemitu.

In the gospel the case is nothing altered. For besides that those austerities, rigours and mortifications, which are in the gospel advised, or commanded respectively, are more salutary, or of less corporal inconvenience than a vicious life of intemperance, or lust, or carefulness, or tyrant covetousness, there is no accident or change, to the sufferance of which the gospel hath engaged us, but in the very thing our life is carefully provided for, either in kind, or by a gainful exchange: [a] *He that loseth his life for my sake shall find it,* and *he that will save his life shall lose it.* And although God, who promised long life to them that obey, did not promise that himself would never call for our life, borrowing it of us, and repaying it in a glorious and advantageous exchange, yet this very promise of giving us a better life in exchange for this, when we exposed it in martyrdom, does confirm our title to this, this being the instrument of permutation with the other; for God obliging himself to give us another in exchange for this when in cases extraordinary he calls for this, says plainly, that this is our present right by grace and the title of the divine promises. But the promises are clear. For St. Paul calls children to the observation of the fifth commandment by the same argument, which God used in the first promulgation of it. [b] *Honour thy father and thy mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long upon the earth.* For although the gospel be built upon better promises than the law, yet it hath the same too, not as its foundation, but as appendencies and adjusts of grace, and supplies of need. [c] *Godliness hath the promise of this life as well as of the life that is to come.* That is plain. And al-

[a] Matth. 10. 39. [b] Ephes. 6. 2, 3.

[c] —Ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς
Κἂν ζῶσι, κἂν θάνωσιν, οὐκ ἀπόλλυται.
Sophoc. Philoc.

[c] 1. Tim. 4. 1.

though Christ revealed his Father's mercies to us in new expresses, and great abundance; yet he took nothing from the world, which ever did in any sense invite piety, or endear obedience, or co-operate towards felicity. And therefore the promises, which were made of old, are also presupposed in the new, and mentioned by intimation, and implication within the greater. When our blessed Saviour in seven of the eight beautitudes had instanced in new promises and rewards, as [a] *Heaven, seeing of God, life eternal*, in one of them, to which heaven is as certainly consequent as to any of the rest, he did choose to instance in a temporal blessing, and in the very words of the old Testament [b] to shew, that that part of the old covenant, which concerns morality and the rewards of obedience, remains firm and included within the conditions of the gospel.

To this purpose is that saying of our blessed Saviour; [c] *Man liveth not by bread alone, but by every word, that proceedeth out of the mouth of God;* meaning that besides natural means ordained for the preservation of our lives, there are means supernatural and divine. God's blessing does as much as bread: nay it is, [d] *Every word proceeding out of the mouth of God*, that is, every precept and commandment of God is so for our good, that it is intended as food and physic to us, a means to make us live long. And therefore God hath done in this as in other graces, and issues evangelical, which he purposed to continue in his church for ever. He first gave it in miraculous and extraordinary manner; and then gave it by way of perpetual ministry. The Holy Ghost appeared at first like a prodigy, and with miracle; he descended in visible representments, expressing himself in revelations, and powers extraordinary: but it being a promise intended to descend upon all ages of the church, there was appointed a perpetual ministery for its con-

[a] Mat. 5. 3. &c. vers. 5. [b] Psal. 37. 11. [c] Deut. 8. 3. [d] Matth. 4. 4.

veyance; and still, though without a sign or miraculous representment, it is ministered in confirmation by imposition of the bishop's hands. And thus also, health and long life, which by way of ordinary benediction is consequent to piety, faith and obedience evangelical, was at first given in a miraculous manner, that so the ordinary effects being at first confirmed by miraculous and extraordinary instances, and manners of operation, might for ever after be confidently expected without any dubitation, since it was in the same manner consigned, by which all the whole religion was, by a voice from heaven, and a verification of miracles, and extraordinary supernatural effects. That the gift of healing and preservation, and restitution of life was at first miraculous, needs no particular probation. All the story of the gospel is one entire argument to prove it; and amongst the fruits of the spirit St. Paul reckons *gifts of healing* and *government, and helps*, or exterior assistances and advantages; to represent that it was intended the life of christian people should be happy and healthful for ever. Now that this grace also descended afterwards in an ordinary ministery is recorded by St. James: [a] *Is any man sick amongst you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord:* that was then the ceremony, and the blessing and effect is still; for *the prayer of faith shall save the sick, and the Lord shall raise him up.* For it is observable, that the blessing of healing, and recovery is not appendant to the anealing, but to the prayer of the church, to manifest that the ceremony went with the first miraculous and extraordinary manner: yet that there was an ordinary ministery appointed for the daily conveyance of the blessing; the faithful prayers and offices of holy priests shall obtain life and health to such persons, who are receptive of it, and in spiritual and apt dispositions.

[a] James 5, 14, 15.

And when we see by a continual flux of extraordinary benediction, that even some christian princes are instruments of the Spirit not only in *the government*, but in the *gifts of healing too*, as a reward for their promoting the just interests of christianity, we may acknowledge ourselves convinced, [a] that a holy life in the faith and obedience of Jesus Christ may be of great advantage for our health and life, by that instance to entertain our present desires, and to establish our hopes of life eternal.

For I consider that the fear of God is therefore the best antidote in the world against sickness and death, because it is the direct enemy to sin, which brought in sickness and death; and besides this that God by spiritual means should produce alterations natural, is not hard to be understood by a christian philosopher, take him in either of the two capacities. 2. For there is a rule of proportion, and analogy of effects, that if sin destroys not only the soul but the body also, then may piety preserve both, and that much rather; for *if sin*, that is, the effects and consequents of sin, *hath abounded, then shall grace superabound*, that is, Christ hath done us more benefit, than the fall of Adam hath done us injury, and therefore the effects of sin are not greater upon the body, than either are to be restored or prevented by a pious life. 3. There is so near a conjunction between soul and body, that it is no wonder if God meaning to glorify both by the means of a spiritual life, suffers spirit and matter to communicate in effects and mutual impresses. Thus the waters of baptism purify the soul; and the holy eucharist, not the symbolical, but the mysterious and spiritual part of it, makes the body also partaker of the death of Christ and a holy union. The flames of

[a] Futuræ nobis resurrectionis virorum in te Dominus ostendit, ut peccati sciamus esse quod cæteri adhuc viventes præmoriuntur in carne: justitiæ, quòd tu adolescentiam in aliena ætate mentiris. Dixit *St. Hieron.* Paulo Concordiensi vegeto & pio censi. l. 1. c. 8.

[b] Rom. 5. 20.

hell whatsoever they are, torment accursed souls, and the stings of conscience vex and disquiet the body. 4. And if we consider that in the glories of heaven, when we shall live a life purely spiritual, our bodies also are so clarified and made spiritual, that they also become immortal; that state of glory being nothing else but a perfection of this state of grace, it is not unimaginable, but that the soul may have some proportion of the same operation upon the body as to conduce to its prolongation, as to an antepast of immortality. 5. For since the body hath all its life from its conjunction with the soul, why not also the perfection of life according to its present capacity, that is, health and duration from the perfection of the soul, I mean from the ornaments of grace? And as the blessedness of the soul (saith the philosopher) consists in the speculation of honest and just things, so the perfection of the body, and of the whole man consists in the practice, the exercise and operations of virtue.

But this problem in christian philosophy is yet more intelligible, and will be reduced to certain experience, if we consider good life in union and concretion with particular, material, and circumstanciate actions of piety. For these have great powers and influences even in nature to restore health and preserve our lives. Witness the sweet sleeps of temperate persons, and their constant appetite, which Timotheus the son of Conon observed, when he dieted in Plato's academy, with severe and moderated diet; [a] 'They that sup with Plato, are well the next day.' Witness the symmetry of passions in meek men, their freedom from the violence of enraged and passionate indispositions, the admirable harmony and sweetness of content, which dwells in the retirements of a holy conscience, to which if we add those joys, [b] which they only under-

[a] Ὅτι οἱ παὰ Πλάτωνι δειπνήσαντες, ᾗ τῇ ὑστεραίᾳ καλῶς γίνονται.

[b] Μήτε ἑορτὴν ἄλλο τι ἡγοῦνται, ἢ τὸ τὰ δέοντα πράττειν. *De Atheniensibus dictum apud Thucyd.*

stand truly, who feel them inwardly, the joys of the Holy Ghost, the content and joys which are attending upon the lives of holy persons are most likely to make them long and healthful. [a] *For now we live* (saith St. Paul) *if ye stand fast in the Lord.* It would prolong St. Paul's life to see his ghostly children persevere in holiness; but if we understood the joys of it, it would do much greater advantage to ourselves. But if we consider a spiritual life abstractedly, and in itself, piety produces our life, not by a natural efficiency, but by divine benediction. God gives a healthy and a long life as a reward and blessing to crown our piety even before the sons of men: [b] *for such as be blessed of him shall inherit the earth, but they that be cursed of him shall be cut off.* So that this whole matter is principally to be referred to the act of God, either by ways of nature, or by instruments of special providence, rewarding piety with a long life. And we shall more fully apprehend this, if upon the grounds of scripture, reason, and experience we weigh the contrary. [c] *Wickedness is the way to shorten our days.*

Sin brought death in first; and yet man lived almost a thousand years. But he sinned more, and then death came nearer to him; for when all the world was first drowned in wickedness, and then in water, God cut him shorter by one half, and five hundred years was his ordinary period. And man sinned still, and had strange imaginations, and built towers in the air, and then about Peleg's time God cut him shorter by one half yet, two hundred and odd years was his determination. And yet the generations of the world returned not unanimously to God, and God cut him off another half yet; and reduced him to one hundred twenty years. And by Moses' time, one half of the final remanent portion was pared away, reducing him to threescore years and ten. So that unless it be

[a] 2 Thess. 3. 8. [b] Psal. 37. 22. [c] Prov. 10. 27.

by special dispensation, men live not beyond that term, or thereabout; but if God had gone on still in the same method, and shortened our days as we multiplied our sins, we should have been but as an ephemeron, man should have lived the life of a fly, or a gourd, the morning should have seen his birth, his life have been the term of a day, and the evening must have provided him of a shroud. But God seeing *man's thoughts were only evil continually*, he was resolved no longer so to strive with him, nor destroy the kind, but punish individuals only and single persons, and if they sinned, or if they did obey, regularly their life should be proportionable. This God set down for his rule, [a] *Evil shall slay the wicked person*, And [b] *he that keepeth the commandments keepeth his own soul, but he that despiseth his own ways shall die.*

But that we may speak more exactly in this problem, we must observe, that in scripture three general causes of natural death are assigned, nature, providence, and chance. By these three I only mean the several manners of divine influence, and operation. For God only predetermines, and what is changed in the following events by divine permission, to this God and man in their several manner do co-operate. The saying of David concerning Saul with admirable philosophy describes the three ways of ending man's life. David said furthermore, [d] *As the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend into battle and perish.* The first is special providence. The second, means the term of nature. The third is that which in our want of

[a] Psal. 34. 20. [b] Prov. 19. 16.

[c] Audax omnia perpeti
Gens humana ruit per vetitum nefas.
Post ignem ætherea domo
Subductum macies et nova febrium
Terris incubuit cohors:
Semotique prius tarda necessitas
Lethi corripuit gradum.

Horat. l. 1. carm. od. 3.

[d] 1 Sam. 26. 10.

words we call chance or accident, but is in effect nothing else but another manner of the divine providence: That in all these, sin does interrupt and retrench our lives is the undertaking of the following periods.

1. In nature sin is a cause of dyscrasies and distempers, making our bodies healthless, and our days few. For although God hath prefixed a period to nature by an universal and antecedent determination, and that naturally every man that lives temperately, and by no supervening accident is interrupted, shall arrive thither; yet because the greatest part of our lives is governed by will and understanding, and there are temptations to intemperance, and to violations of our health, the period of nature is so distinct a thing from the period of our person, that few men attain thither, which God hath fixed by his first law and preceding purpose, but end their days with folly, and in a period which God appointed them with anger, and a determination secondary, consequent, and accidental. And therefore says David, *Health is far from the ungodly, for they regard not thy statutes.* And to this purpose is that saying of [a] Abenezra, 'He that is united to God, the fountain of life, his soul being improved by grace, communicates to the body an establishment of its radical moisture, and natural heat, to make it more healthful, that so it may be more instrumental to the spiritual operations and productions of the soul, and itself be preserved in perfect constitution.' Now how this blessing is contradicted by the impious life of a wicked person is easy to be understood, if we consider that from

[a] In Exod. 23. Quicunque unitur Deo, ipsi corroboratur calidum et humidum per vim animæ, et tunc vivit homo ultra limitatum tempus.

[b] Eubulus apud Athenæum l. 7. c. 1. introducit Bacchum loquentem in hunc modum.

Tres tantum ego sanis crateras misceo:
Unum valetudinis, et hunc primum Oedipum;
Secundum amoris; et soporis tertium:
Quo, qui sapere solent, eunt hausto domum.

drunken surfeits come dissolution of members, headaches, apoplexies, dangerous falls, fracture of bones, drenchings, and dilution of the brain, inflammation of the liver, crudities of the stomach,* and thousands more, which Solomon sums up in general terms. [a] *Who hath woe, who hath sorrow, who hath redness of eyes? They that tarry long at the wine.* I shall not need to instance in the sad and uncleanly consequents of lust, the wounds and accidental deaths, which are occasioned by jealousies, by vanity, by peevishness, vain reputation, and animosities, by melancholy and the despair of evil consciences; and yet these are abundant argument, that when God so permits a man to run his course of nature, that himself does not intervene by an extraordinal influence or any special acts of providence, but only gives his ordinary assistance to natural causes, a very great part of men make their natural period shorter, and by sin make their days miserable and few.

2. Oftentimes providence intervenes, and makes the way shorter: God for the iniquity of man not suffering nature to take her course, but stopping her in the midst of her journey. Against this David prayed: [b] *O my God, cut me not off in the midst of my days.* But in this there is some variety. For God does it sometimes in mercy, sometimes in judgment. [c] *The righteous die, and no man regardeth, not considering that they are taken away from the evil to come.* God takes the righteous man hastily to his crown, lest temptation snatch it from him by interrupting his hopes, and sanctity. And this was the case of the old world. But from Adam to the flood by the patriarchs were eleven generations, but by Cain's line

Nam quartus est haud amplius crater meus,
Sed contumeliæ; velut huic proximus
Clamoris, &c.
Nam plurimum vini inditum in vas parvulum
Sternit sine omni, quem replet negotio.

* Prov. 23. 29. [b] Psal. 102. 24. [c] Isa. 57. 1.

there were but eight, so that Cain's posterity were longer lived: Because God intending to bring the flood upon the world, took delight to rescue his elect from the dangers of the present impurity, and the future deluge. Abraham lived five years less than his son Isaac, it being (say the doctors of the Jews) intended for mercy to him, that he might not see the iniquity of his grandchild Esau. And this the church for many ages hath believed in the case of baptized infants dying before the use of reason. For besides other causes in the order of divine providence, one kind of mercy is done to them too; for although their condition be of a lower form, yet it is secured by that timely (shall I call it?) or untimely death. But these are cases extraregular; ordinarily and by rule God hath revealed his purposes of interruption of the lives of sinners to be in anger and judgment; for when men commit any signal and grand impiety, God suffers not nature to take her course, but strikes a stroke with his own hand. To which purpose, I think it a remarkable instance which is reported by Epiphanius, [a] that for three thousand three hundred and thirty-two years, even to the twentieth age, there was not one example of a son that died before his father, but the course of nature was kept, that he who was first born in the descending line did die first; (I speak of natural death, and therefore Abel cannot be opposed to this observation) till that Terah the father of Abraham taught the people to make images of clay and worship them; and concerning him it was first remarked, that [b] *Haran died before his father Terah in the land of his nativity:* God by an unheard-of judgment, and a rare accident punishing his newly invented crime. And whenever such intercision of a life happens to a vicious person, let all the world acknowledge it for a judgment; and when any man is guilty of evil habits or unrepented sins, he may there-

[a] Lib 1. tom. 1. Panar. sect. 6. [b] Gen. 11. 28.

fore expect it, because it is threatened and designed for the lot and curse of such persons. This is threatened to covetousness, injustice, and oppression. [a] *As a partridge sitteth on eggs, and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool.* The same is threatened to voluptuous persons in the highest caresses of delight; and Christ told a parable with the same design. The rich man said, *Soul, take thine ease;* but God answered, *O fool, this night shall thy soul be required of thee.* Zimri and Cozbi were slain in the trophies of their lust; and it was a sad story, which was told by Thomas Cantipratanus: Two religious persons tempted by each other in the vigour of their youth, in their very first pleasures and opportunities of sin were both struck dead in their embraces and posture of entertainment. [b] God smote Jeroboam for his usurpation and tyranny, and he died [c] Saul died for disobedience against God, and asking counsel of a Pythonisse. [d] God smote Uzziah with a leprosy for his profaneness, [e] and distressed Ahaz sorely for his sacrilege, [f] and sent a horrid disease upon Jehoram for his idolatry. These instances represent voluptuousness and covetousness, rapine and injustice, idolatry and lust, profaneness and sacrilege as remarked by the signature of exemplary judgments to be the means of shortening the days of man; God himself proving the executioner of his own fierce wrath. I instance no more, but in the singular case of Hannaniah the false prophet, [g] *Thus saith the Lord, Behold I will cut thee from off the face of the earth; This year thou shalt die, because thou hast taught rebellion against the Lord.* That is the curse and portion of a false prophet, a short life, and a sudden death, of God's own particular and more immediate infliction.

[a] Jer. 17. 11. [b] 2 Chron. 13. 20. [c] 1 Chron. 10. 13. [d] Chron. 21. 12.
[e] 1 Chron. 26. 1. [f] 2 Kings 15. 11. [g] Jer. 28. 16.

And thus also the sentence of the divine anger went forth upon criminal persons in the New Testament: Witness the disease of Herod, Judas hanging himself, the blindness of Elymas, the sudden death of Ananias and Saphira, the buffetings with which Satan afflicted the bodies of persons excommunicate. Yea, the blessed sacrament of Christ's body, and blood, which is intended for our spiritual life, if it be unworthily received, proves the cause of a natural death: * *For this cause many are weak and sickly among you, and many are fallen asleep*, saith St. Paul to the Corinthian church.

3. But there is yet another manner of ending man's life, by way of chance or contingency; meaning thereby the manner of God's providence, and event of things which is not produced by the disposition of natural causes, nor yet by any particular and special act of God; but the event which depends upon accidental causes, is not so certain and regular as nature, not so conclusive and determined as the acts of decretory providence, but comes by disposition of causes irregular to events rare and accidental. This David expresses by entering into battle, and in this as in the other, we must separate cases extraordinary and rare, from the ordinary and common. Extraregularly and upon extraordinary reasons, and permissions we find, that holy persons have miscarried in battle. So the Israelites fell before Benjamin, and Jonathan and Uriah, and many of the Lord's champions fighting against the Philistines; but in these deaths as God served other ends of providence, so he kept to the good men that fell, all the mercies of the promise by giving them a greater blessing of event and compensation. In the more ordinary course of divine dispensation, they that prevaricate the laws of God, are put out of protection; God withdraws his special providence, or their tutelar angel, and leaves them exposed to the in-

* 1 Cor. 11. 30.

flu[illegible] heaven, to the power of a constellation, to the [illegible]ts of humanity, to the chances of a battle, which [illegible] so many and various, that it is ten thousand to one, a man in that case never escapes; and in such variety of contingencies there is no probable way to assure our safety, but by a holy life to endear the providence of God to be our guardian. It was a remarkable saying of Deborah, *the stars fought in their courses*, or *in their orbs, against Sisera*. Sisera fought when there was an evil aspect, or malignant influence of heaven upon him. For even the smallest thing, that is in opposition to us, is enough to turn the chance of a battle; that although it be necessary for defence of the godly, that a special providence should intervene, yet to confound the impious, no special act is requisite. If God exposes them to the ill aspect of a planet, or any other casualty, their days are interrupted, and they die. And this is the meaning of the prophet Jeremy: [a] *Be not ye dismayed at the signs of heaven, for the heathen are dismayed at them:* meaning, that God will over-rule all inferior causes for the safety of his servants; [b] but the wicked shall be exposed to chance and human accidents; and the signs of heaven, which of themselves do but signify, or at most but dispose, and incline towards events, shall be enough to actuate, and consummate their ruin. And this is the meaning of that proverb of the Jews, [c] *Israel hath no planet;* which they expounded to mean; [d] if they observe the law, the planets shall not hurt them, God

[a] Jer. 10. 2.

[b] Gentes signa dierum et numerum mensis aut hebdomadæ cum metu superstitioso observarunt. Quarta luna infausta reputabatur, unde proverbium ἐν τετράδι γεγεννῆσθαι. Hujusmodi dies Græci ἀποφράδας vocant; Latini nefastos. Hesiodus quintas omnino suspectas habet, Πέμπτας δ' ἐξαλέασθαι, ἐπεὶ χαλοπαίτε ἢ αἶναι. Εν πέμπτῃ γὰρ φασιν Ἐρινύας ἀμφιπολεύειν.

[c] Non est planeta Israeli.

[d] Μία φυλακὴ ἡ εὐσέβεια· εὐσεβοῦς γὰρ ἀνθρώπου οὐ δαίμων κακὸς, οὔτε εἱμαρμένη κρατεῖ. Θεὸς γὰρ εὐέται τὸν εὐσεβῆ ἐκ πάντων κακοῦ τὸ γὰρ ἕν, ἢ μόνον ἓν ἐν ἀνθρώποις ἀγαθὸν ἐστιν εὐσέβεια. *apud Lactan.*

Δύναται ὁ ἐπιστήμων πολλὰς ἀποστρέψαι ἐνεργείας τῶν ἀστέρων. *Ptolem. id est.*

———Sapiens dominabitur astris.

will over-rule all their influences; but if the [illegible] cate, and rebel, the least star in the firmament [illegible] ven shall bid them battle, and overthrow [illegible]. A stone shall lie in a wicked man's way, and God shall so expose him to it, leaving him so unregarded and defenceless, that he shall stumble at it and fall, and break a bone, and that shall produce a fever, and the fever shall end his days. For not only every creature, when it is set on by God, can prove a ruin, but if we be not by the providence of God defended against it, we cannot behold the least atom in the sun without danger of losing an eye, nor eat a grape without fear of choaking, nor sneeze without breaking of a vein. And Arius going to the ground, purged his entrails forth, and fell down unto the earth, and died. Such and so miserable is the great insecurity of a sinner. And of this Job had an excellent meditation. [a] *How oft is the candle of the wicked put out! And how oft cometh their destruction upon them! God distributeth sorrows in his anger. For what pleasure hath he in his house after him, when the number of his months is cut off in the midst? This is he that dieth in his full strength, being wholly at ease and quiet.*

I sum up this discourse with an observation, that is made concerning the family of Eli, upon which for the remissness of discipline on the father's part, and for the impurity and profaneness of his sons. God sent this curse; [b] *all the increase of their house shall die in the flower of their age.* According to that sad malediction it happened for many generations; the heir of the family died as soon as he begat a son to succeed him; till the family being wearied by so long a curse, by the counsel of Rabbi Johanan Ben Zachary, betook themselves universally to a sedulous, and most devout meditation of the law, that is, to an exemplar devotion, and strict religion; but then the curse was turned into a blessing, and the line mascu-

[a] Job 21. 17, 18, 19, 20. [b] 1 Sam. 2. 33.

line lived to an honourable old age. For the doctors of the Jews said, that God often changes his purposes, concerning the death of man, when the sick person is *liberal in alms*, or *fervent in prayer*, or *changes his name*, that is, gives up his name to God, by the serious purposes and religious vows of holy obedience. [a] *He that followeth after righteousness* (alms, it is in the vulgar Latin) and *mercy, findeth life*, that verifies the first; and the fervent prayer of Hezekiah is a great instance of the second; and all the precedent discourse was intended for probation of the third, and proves that no disease is so deadly as a deadly sin; and the ways of righteousness are therefore advantages of health, and the preservatives of life (when health and life are good for us) because they are certain title to all God's promises and blessings.

Upon supposition of these premises I consider, there is no cause to wonder, that tender persons, and the softest women endure the violences of art and physic, sharp pains of caustics and cupping glasses, the abscission of the most sensible part for preservation of a mutilous and imperfect body; but it is a wonder, that when God hath appointed a remedy in grace, apt to preserve nature, and that a dying unto sin should prolong our natural life, yet few men are willing to try the experiment: they will buy their life upon any conditions in the world, but those, which are the best and easiest: any thing but religion and sanctity, although for so doing they are promised, that immortality shall be added to the end of a long life, to make the life of a mortal partake of the eternal duration of an angel, or of God himself.

5. The last testimony of the excellency and gentleness of Christ's yoke, the fair load of christianity, is the reasonableness of it, and the unreasonableness of of its contrary. [b] For whatsoever the wisest men in

[a] Prov. 21. 21.

[b] Religio sapientiam adauget et sapientia religionem. *Lactant.* Σοφῷ γὰρ διαχρὴν ἁμαρτάνειν. *Æschy. Prometh.*

the world in all nations, and religions did agree upon as most excellent in itself, and of greatest power to make political, or future and immaterial felicities, all that and much more the holy Jesus adopted into his law; for they receiving sparks, or single irradiations from the regions of light, or else having fair tapers shining indeed excellently in representations and expresses of morality, were all involved and swallowed up into the body of light, the sun of righteousness. Christ's discipline was the breviary of all the wisdom of the best men, and a fair copy and transcript of his Father's wisdom; and there is nothing in the laws of our religion, but what is perfective of our spirits, excellent rules of religion, and rare expedients of obeying God by the nearest ways of imitation, and such duties which are the proper ways of doing benefits to all capacities and orders of men. But I remember my design now is not to represent christianity to be a better religion than any other; for I speak to Christians, amongst whom we presuppose that; but I design to invite all Christians in name, to be such as they are called, upon the interest of such arguments, which represent the advantages of obedience to our religion, as it is commanded us by God. And this I shall do yet further by considering, that those Christian names who apprehend religion as the fashion of their country, and know no other use of a church but customary, or secular and profane, that supposing Christian religion to have come from God, as we all profess to believe, there are no greater fools in the world than such, whose life conforms not to the pretence of their baptism and institution. They have all the signs and characters of fools, and undiscreet, unwary persons.

1. Wicked persons, like children and fools, choose the present whatsoever it is, and neglect the infinite treasures of the future. They that have no faith, nor foresight, have an excuse for snatching at what is now represented, because it is that all, which can

move them; but then such persons are infinitely distant from wisdom, whose understanding neither reason nor revelation hath carried further than the present adherencies; not only because they are narrow souls who cannot look forward, and have nothing to distinguish them from beasts who enjoy the present, being careless of what is to come; but also because whatsoever is present is not fit satisfaction to the spirit:[a] nothing but gluttings of the sense, and sottish appetites. Moses was a wise person, and so esteemed, and reported by the spirit of God, because *he despised the pleasures of Pharaoh's court, having an eye to the recompence of reward:* that is, because he despised all the present arguments of delight, and preferred those excellencies which he knew would be infinitely greater, as well as he knew they should be at all. He that would have rather chosen to stay in the theatre, and see the sports out, than quit the present spectacle upon assurance to be adopted into Cæsar's family, had an offer made him too great for a fool, and yet his misfortune was not big enough for pity, because he understood nothing of his felicity, and rejected what he understood not. But he that prefers moments before eternity, and despises the infinite successions of eternal ages, that he may enjoy the present, not daring to trust God for what he sees not, and having no objects of his affections but those which are the objects of his eyes, hath the impatience of a child, and the indiscretion of a fool, and the faithlessness of an unbeliever. The faith and hope of a Christian are the graces and portions of spiritual wisdom, which Christ designed as an antidote against this folly.

2. Children and fools choose to please their senses, rather than their reason, because they still dwell within the regions of sense, and have but little resi-

[a] Εἰ μὲν γὰρ πράττεις τι μεθ' ἡδονῆς αἰσχρὸν, ἢ μὲν ἡδονὴ παρῆλθε, τὸ δὲ κακὸν μένει. Hierocl.

dence amongst intellectual essences. And because the needs of nature must first employ our sensual appetites, these being first in posssession would also fain retain it, and therefore for ever continue their title, and perpetually fight for it; but because the inferior faculty fighting against the superior is no better than a rebel, and that it takes reason for its enemy, it shews such actions, which please the sense and do not please the reason, to be unnatural, monstrous, and unreasonable. And it is a great disreputation to the understanding of a man to be so cozened and deceived, as to choose money before a moral virtue; to please that which is common to him and beasts, rather than that part which is a communication of the divine nature; to see him run after a bubble, which himself hath made, and the sun hath particoloured, and to despise a treasure, which is offered to call him off from pursuing that emptiness and nothing. But so does every vicious person, feed upon husks and loathe manna, worships cats and onions, the beggarly and basest of Egyptian deities, and neglects to adore and honour the eternal God; he prefers the society of drunkards before the communion of saints; or the fellowship of harlots before a quire of pure, chaste, and immaterial angels; the sickness and filth of luxury before the health and purities of chastity and temperance; a dish of red lentil pottage before a benison; drink before immortality, money before mercy, wantonness before the severe precepts of Christian philosophy, earth before heaven, and folly before the crowns, and sceptres, and glories of a kingdom. Against this folly Christian religion opposes contempt of things below, and setting our affections upon things above.

3. Children and fools propound to themselves ends silly, low and cheap, the getting of a nut-shell, or a bag of cherry-stones, a gaud to entertain the fancy of a few minutes, and in order to such ends direct their councils and designs. And indeed in this they

are innocent; but persons not living according to the discipline of Christianity are as foolish in the designation of their ends, choosing things as unprofitable and vain to themselves, and yet with many mixtures of malice and injuriousness both to themselves and others. His end is to cozen his brother of a piece of land, or to disgrace him by telling of a lie, to supplant his fortune, to make him miserable: ends, which wise men and good men look upon as miseries and persecutions, instruments of affliction and regret, because every man is member of a society, and hath some common terms of union and conjuncture, which make all the body susceptive of all accidents to any part. And it is a great folly for pleasing of the eye to snatch a knife which cuts our fingers; to bring affliction upon my brother or relative, which either must affect me, or else I am an useless, a base or dead person. The ends of vice are ignoble and dishonourable; to discompose the quiet of a family, or to create jealousies, or to raise wars, or to make a man less happy, or apparently miserable, or to fish for the devil, and gain souls to our enemy, or to please a passion that undoes us, or to get something that cannot satisfy us; this is the chain of councils, and the great aims of unchristian livers, they are all of them extreme great miseries. And it is a great undecency for a man to propound an end, less, and more imperfect than our present condition; as if we went about to unravel our present composure, and to untie every degree of essence and capacity, and to retire back to our first matter, and unshapen state, hoping to get to our journey's end by going backwards. Against this folly the holy Jesus opposed the fourth beatitude, or precept of *hungering and thirsting after righteousness.*

4. But children and fools, whatever their end be, they pursue them with as much weakness and folly, as they first chose them with indiscretion; running to broken cisterns or to puddles to quench their thirst.

When they are hungry they make fantastic banquets or put colloquintida into their pottage, that they may be furnished with pot herbs: or like the ass that desired to flatter his master, and therefore fawned upon him like a spaniel, and bruised his shoulders. Such undecencies of means and prosecutions of interests we find in unchristian courses. It may be they propound to themselves riches for their ends, and they use covetousness for their means, and that brings nought home; or else they steal to get it, and they are apprehended, and made to restore fourfold. Like moths gnawing a garment they devour their own house, [a] and by greediness of desire they destroy their content, [b] making impatience the parent and instrument of all their felicity: Or they are so greedy and imaginative, and have raised their expectation by an over-valuing esteem of temporal felicities, that when they come they fall short of their promises, and are indeed less than they would have been by being beforehand apprehended greater than they could be. If their design be to represent themselves innocent and guiltless of a suspicion or a fault, they deny the fact and double it. When they would repair their losses, they fall to gaming, and besides that they are infinitely full of fears, passions, wrath, and violent disturbances in the various chances of their game, that which they use to restore their fortune, ruins even the little remnant, and condemns them to beggary, or what is worse. Thus evil men seek for content out of things that cannot satisfy; and take care to get that content; that is, they raise war to enjoy present peace, and renounce all content to get it. They strive to depress their neighbours, that they may be their equals, to disgrace them to get reputation to themselves; (which arts being ignoble do them

[a] Τὰ δεινὰ κέρδη πημονὰς ἐργάζεται. *Sophocl. Antig.*

[b] Hos fœlicitas ingrata superfluit, ut semper pleni spei, vacui commodorum præsentibus careant, dum futura prospectant. *Panegyr. ad Constant. silium.*

the most disparagement,) and resolve never to enter into the felicities of God by content taken in the prosperities of man, which is a making ourselves wretched by being wicked; malice and envy is indeed a mighty curse: and the devil can shew us nothing more foolish and unreasonable than envy, which is in its very formality a curse, an eating of coals and vipers, because my neighbour's table is full, and his cup is crowned with health and plenty. The christian religion, as it chooseth excellent ends, so it uses proportionate and apt means; the most contradictory accident in the world, when it becomes hallowed by a pious and christian design, becomes a certain means of felicity and content: to quit our lands for Christ's sake, will certainly make us rich; to depart from our friends will increase our relations, and beneficiaries: but the striving to secure our temporal interests by any other means than obedient actions, or obedient sufferings, is declared by the Holy Jesus to be the greatest improvidence, and ill husbandry in the world. Even in this world Christ will repay us an hundred fold for all our losses, which we suffer for the interests of christianity. In the same proportion we find, that all graces do the work of human felicities with a more certain power, and infallible effect than their contraries. Gratitude endears benefits, and procures more friendships. Confession gets a pardon; impudence and lying doubles the fault, and exasperates the offended person. Innocence is bold, and rocks a man a sleep; but an evil conscience is a continual alarm. Against this folly of using disproportionate means in order to their ends, the Holy Jesus hath opposed the eight beatitudes, which by contradictions of nature, and improbable causes, according to human and erring estimate bring our best and wisest ends to pass infallibly, and divinely.

5. But this is too large a field to walk in; for it represents all the flatteries of sin to be a mere cousenage and deception of the understanding, and we find by

this scrutiny that evil and unchristian persons are infinitely unwise, because they neglect the counsel of their superiors, and their guides; they dote passionately upon trifles, they rely upon false foundations, and deceiving principles; they are most confident, they are most abused; they are like shelled fish singing loudest, when their house is on fire about their ears, and being merryest, when they are most miserable, and perishing; when they have the option of two things, they ever choose the worst; they are not masters of their own actions, but break all purposes at first temptation; they take more pains to do themselves a mischief than would secure heaven; that is, they are rude, ignorant, foolish, unweary, and undiscerning people in all senses, and to all purposes: and are incurable but by their obedience, and conformity to the Holy Jesus, the eternal wisdom of the Father.

Upon the strength of these premises the yoke of christianity must needs be apprehended light, though it had in it more pressure than it hath; because lightness or heaviness being relative terms are to be esteemed by comparison to others. Christianity is far easier than the yoke of Moses' law, not only because it consists of fewer rites, but also because those perfecting and excellent graces, which integrate the body of our religion are made easy by God's assisting, and the gifts of the Holy Ghost; and we may yet make it easier by love, and by fear, which are the proper products of the evangelical promises and threatenings. For I have seen persons in affrightment have carried burdens and leaped ditches, and climbed walls, which their natural power could never have done. And if we understood the sadnesses of a cursed eternity, from which we are commanded to fly, and yet knew how near we are to it, and how likely to fall into it, it would create fears, greater than a sudden fire, or a midnight alarm. And those unhappy souls who come to feel this truth, when their condition is without remedy, are made the more miserable by the appre-

hension of their stupid folly. For certainly the accursed spirits feel the smart of hell once doubled upon them by considering by what vain unsatisfying trifles they lost their happiness, with what pains they perished, and with how great ease they might have been beatified. And certain it is, christian religion hath so furnished us with assistances, both exterior and interior, both of persuasion and advantages, that whatsoever Christ hath doubled upon us in perfection he hath alleviated in aids.

And then if we compare the state of christianity with sin, all the preceding discourses were intended to represent how much easier it is to be a christian, than a vile and wicked person. And he that remembers, that whatever fair allurements may be pretended as invitations to a sin, are such false and unsatisfying pretences, that they drive a man to repent him of his folly, and, like a great laughter, end in a sigh, and expire in weariness and indignation, must needs confess himself a fool for doing that which he knows will make him repent, that he ever did it. A sin makes a man afraid, when it thunders, and in all dangers the sin detracts the visour, and affrights him, and visits him, when he comes to die, upbraiding him with guilt and threatening misery. So that christianity is the easiest law, and the easiest state, it is more perfect and less troublesome: it brings us to felicity by ways proportionable, landing us in rest by easy and unperplexed journies. This discourse I therefore thought necessary, because it reconciles our religion with those passions and desires, which are commonly made the instruments and arguments of sin. For we rarely meet with such spirits, which love virtue so metaphysically, as to abstract her from all sensible and delicious compositions, and love the purity of the idea. St. Lewis the king sent Ivo bishop of Chartres on an embassy, and he told, that he met a grave matron on the way with fire in one hand, and water in the other; and observing her to have a melancholy, religious and

fantastic deportment, and look, asked her what those symbols meant, and what she meant to do with her fire and water? She answered, my purpose is with the fire to burn paradise, and with my water to quench the flames of hell, that men may serve God without the incentives of hope and fear, and purely for the love of God. Whether the woman were only imaginative and sad, or also zealous, I know not. But God knows he would have few disciples,[a] if the arguments of invitation were not of greater promise, than the labours of virtue are of trouble.[b] And therefore the spirit of God knowing to what we are inflexible, and by what we are made most ductile, and malleable, hath propounded virtue clothed and dressed with such advantages, as may entertain even our sensitive part, and first desires, that those also may be invited to virtue, who understand not what is just and reasonable, but what is profitable, who are more moved with advantage than justice. And because emolument is more felt than innocence, and a man may be poor for all his gift of chastity, the Holy Jesus to endear the practices of religion hath represented *godliness* unto us under the notion of *gain;* and *sin* as *unfruitful*; and yet besides all the natural and reasonable advantages, every virtue hath a supernatural reward, a gracious promise attending, and every vice is not only naturally deformed, but is made more ugly by a threatening, and horrid by an appendant curse. Henceforth therefore let no man complain, that the commandments of God are impossible; for they are not only possible but easy, and they that say otherwise and do accordingly, take more pains to carry the instruments of their own death, than would serve

[a] —Quis enim virtutem amplectitur ipsam,
Præmia si tollas? *Juvenal.*

[b] Sublatis studiorum preciis, etiam studia peritura, ut minus decora. *Tacit. lib. Annal.*

Vide Ciceron. Tuscul. 2 *Lact.* 3. c. 27. *Instit.*

Virtus per se ipsam non beata est, quoniam in perferendis, ut dixi, malis tota vis ejus est. *Idem. c.* 12. *Aug. ep.* 12.

to ascertain them of life. And if we would do as much for Christ, as we have done for sin, we should find the pains less, and the pleasure more. And therefore such complainers are without excuse, for certain it is, they that can go in foul ways, must not say they cannot walk in fair. They that march over rocks in despite of so many impediments, can travel the even ways of religion and peace, when the Holy Jesus is their guide, and the Spirit is their guardian, and infinite felicities are at their journies end, and all the reason of the world, political, economical, and personal, do entertain and support us in the travel of the passage.

The Prayer.

O Eternal Jesus, who gavest laws unto the world, that mankind being united to thee by the bands of obedience might partake of all thy glories and felicities; open your understanding, give us the spirit of discerning, and just apprehension of all the beauties, with which thou hast enamelled virtue to represent it beauteous, and amiable in our eyes, that by the allurements of exterior decencies, and appendant blessings our present desires may be entertained, our hopes promoted, our affections satisfied, and love entering in by these doors may dwell in the interior regions of the will. O make us to love thee for thyself, and religion for thee; and all the instruments of religion in order to thy glory, and our own felicities. Pull off the visor of sin, and discover its deformities by the lanthorn of thy word and the light of the spirit, that I may never be bewitched with sottish appetites; be pleased to build up all the contents I expect in this world upon the interest of a virtuous life, and the support of religion, that I may be rich in good works, content in the issues of thy providence, my health may be the result of temperance and severity, my mirth in spiritual emanations, my rest in hope, my

peace in a good conscience, my satisfaction and acquienscence in thee; that from content I may pass to an eternal fulness, from health to immortality, from grace to glory, walking in the paths of righteousness, by the waters of comfort, to the land of everlasting rest, to feast in the glorious communications of eternity, eternally adoring, loving and enjoying the infinity of the ever blessed and mysterious Trinity, to whom be glory, and honour, and dominion now and for ever. Amen.

DISCOURSE XVI.

Of Certainty of Salvation.

WHEN the Holy Jesus took an account of the first legation and voyage of his apostles, he found them rejoicing in privileges, and exterior powers, in their authority over unclean spirits; but weighing it in his balance, he found the cause too light, and therefore diverted it upon the right object; *Rejoice that your names are written in heaven.* The revelation was confirmed and more personally applied in answer to St. Peter's question, *We have forsaken all and followed thee, what shall we have therefore?* The Lord answered; *Ye shall sit upon twelve thrones judging the twelve tribes of Israel.* Amongst these persons to whom Christ spake Judas was; he was one of the twelve, and he had a throne allotted for him; his name was described in the book of life, and a sceptre and a crown was deposited for him too; for we must not judge of Christ's meaning by the event, since he spake these words to produce in them faith, comfort and joy in the best objects; it was a sermon of duty as well as a homily of comfort, and therefore was equally intended to all the college; and since the

number of thrones is proportioned to the number of men, it is certain there was no exception of any man there included; and yet it is as certain Judas never came to sit upon the throne, and his name was blotted out of the book of life; now if we put these ends together, that in scripture it was not revealed to any man concerning his final condition [a] but to the dying penitent thief, and to the twelve apostles, that twelve thrones were designed for them, and a promise made of their inthronization, and yet that no man's final estate is so clearly declared miserable and lost, as that of Judas, one of the twelve, to whom a throne was promised; the result will be, that the election of holy persons is a condition allied to duty, absolute and infallible in the general, and supposing all the dispositions and requisites concurring; but fallible in the particular, if we fall off from the mercies of the covenant and prevaricate the conditions. But the thing which is most observable is, that if in persons so eminent and privileged, and to whom a revelation of their election was made, as a particular grace, their condition had one weak leg, upon which because it did rely for one half of the interest it could be no stronger than its supporters; the condition of lower persons to whom no revelation is made, no privileges are indulged, no greatness of spiritual eminency is appendant, as they have no greater certainty in the thing, so they have less in person, and are therefore to *work out their salvation with great fears and tremblings of spirit.*

The purpose of this consideration is, that we do not judge of our final condition by any discourses of our own, relying upon God's secret counsels, and predestination of eternity. This is a mountain upon which

[a] Quod dixit Jesus 72. Discipulis, *Lucæ* 10. v. 20. Eorum nomina discripta esse in cœlo; prædestinationem licet aliquatenus denotet, non tamen ad gloriam, sed ad munus Evangelicum, et ministerium regno. Alii autem verba illa non rem facti denotare, sed causam gaudii tantùm enarrare justam & legitimam; ex suppositione scil. & quando hoc contigerit, aut ad affectum perduceretur. Utcunque autem verba significent, certum est Doctores Ecclesiæ non paucos tradidisse 72. Discipulos Christum reliquisse, nec redisse denuo.

whosoever climbs like Moses, to behold the land of Canaan at great distances, may please his eyes, or satisfy his curiosity, but is certain never to enter that way. It is like enquiring into fortunes, concerning which Favorinus the philosopher spake not unhandsomely; "[a] They that foretell events of destiny, and secret providence, either foretell sad things, or prosperous. If they promise prosperous and deceive, you are made miserable by a vain speculation. If they threaten ill fortune and say false, thou are made wretched by a false fear. But if they foretell adversity and say true, thou art made miserable by thy own apprehension, before thou art so by destiny; and many times the fear is worse than the evil feared. But if they promise felicities, and promise truly, what shall come to pass; then thou shalt be wearied by an impatience and a suspended hope; and thy hope shall ravish and [b] deflower the joys of thy possession." Much of it is hugely applicable to the present question; and our blessed Lord, when he was petitioned, that he would grant to the two sons of Zebedee, that they might sit, one on the right hand, and the other on the left of his kingdom, rejected their desire, and only promised them, what concerned their duty, and their suffering, refering them to that, and leaving the final event of men to the disposition of his Father. This is the great secret of the kingdom, which God hath locked up and sealed with the counsels of eternity. [c] *The sure foundation of God standeth, having this seal, the Lord knoweth who are his.* This seal shall never be broken up, till the great day of Christ; in the mean time, the divine knowledge is the only repository of the final sentences, and this *way of God is unsearch-*

[a] Ad scelus ab hujusmodi votis facillimè transitur. *Tacit.*

—Nos parvum ac debile vulgus
Scrutamur penitus Superos, hinc pallor et iræ,
Hinc scelus, insidiæque, & nulla modestia votis.
Statius.

[b] Futurum gaudii fructum spes tibi jam præfloraverit. *A. Gellius l.* 14.

[c] 2 Tim. 2. 19.

able, and past finding out. And therefore if we be solicitous, and curious to know what God in the counsels of eternity hath decreed concerning us, he hath in two fair tables described all those sentences, from whence we must take accounts; the revelations of scripture, and the book of conscience: the first recites the law and the conditions; the other gives in evidence: the first is clear, evident and conspicuous; the other when it is written with large characters may also be discerned; but there are many little accents, periods, distinctions, and little significations of actions, which either are there written in water or sullied over with carelesness, or blotted with forgetfulness, or not legible by ignorance, or misconstrued by interest and partiality, that it will be extremely difficult to read the hand upon the wall, or to copy out one line of the eternal sentence. And therefore excellent was the counsel of the son of Sirach. [a] *Seek not out the things that are too hard for thee, neither search the things that are above thy strength: but what is commanded thee think thereupon with reverence, for it is not needful for thee to see with thine eyes the things, that are in secret.* For whatsoever God hath revealed in general concerning election, it concerns all persons within the pale of christianity; he hath conveyed notice to all christian people, that they *are the sons of God*, that they are *the heirs* of eternity, *coheirs with Christ, partakers of the divine nature:* meaning that such they are by the design of God, and the purposes of the manifestation of his Son; the election of God is disputed in scripture to be an act of God separating whole nations, and rejecting others, in each of which many particular instances there were, contrary to the general and universal purpose; and of the elect nations many particulars perished, and many of the rejected people sat down with Abraham, Isaac, and Jacob in the kingdom of heaven; and to those persons to whom

[a] Ecclus. 3. 21. 22.

God was more particular, and was pleased to shew the scrowls of his eternal counsels, and to reveal their particular elections, as he did to the twelve apostles, he shewed them wrapped up and sealed; and to take off their confidences, or presumptions, he gave probation in one instance, that those scrowls may be cancelled, that his purpose concerning particulars may be altered by us, and therefore that he did not discover the bottom of the abyss, but some purposes of special grace, and indefinite design; but his peremptory, final, unalterable decree he keeps in the cabinets of the eternal ages, never to be unlocked, till the angel of the covenant shall declare the unalterable universal sentence.

But as we take the measure of the course of the sun by the dimensions of the shadows made by our own bodies, or our own instruments: so must we take the measures of eternity by the span of a man's hand, and guess at what God decrees of us, by considering how our relations, and endearments are to him; and it is observable, that all the confidences, which the spirit of God hath created in the elect, are built upon duty, and stand or fall according to the strength or weakness of such supporters. "*We know we are translated from death to life by our love unto the brethren:* meaning that the performance of our duty is the best consignation to eternity, and the only testimony God gives us of our election. And therefore we are to make our judgments accordingly. And here I consider that there is no state of a christian, in which by virtue of the covenant of the gospel it is effectively, and fully declared, that his sins are actually pardoned, but only in baptism, at our first coming to Christ, when he redeems us from our vain conversation, when he makes us become *sons of God, when he justifies us freely by his grace,* when we are purified by faith, when we make a covenant with Christ to live for ever according to his laws. And this I shall suppose I have already proved and explicated in the discourse

of repentance. So that whoever is certain, he hath not offended God since that time, and in nothing transgresseth the laws of christianity, he is certain, that he actually remains in the state of baptismal purity; but it is too certain that this certainty remains not long, but we commonly throw some dirt into our waters of baptism, and stain our white robe, which we then put on.

But then because our restitution to this state is a thing, that consists of so many parts, is so divisible, various, and uncertain whether it be arrived at the degree of innocence, (and our innocence consist in a mathematical point, and is not capable of degrees any more than unity, because one stain destroys our being innocent) it is therefore a very difficult matter to say that we have done all our duty towards our restitution to baptismal grace; and if we have not done all that we can do, it is harder to say that God hath accepted that which is less than the conditions we entered into, when we received the great juitification and pardon of sins. We all know we do less than our duty, and we hope that God makes abatements for human infirmities; but we have but a few rules to judge by, and they not infallible in themselves, and we yet more fallible in the application; whether we have not mingled some little minutes of malice in the body of infirmities, and how much will bear excuse; and in what time, and to what persons, and to what degrees; and upon what endeavours, we shall be pardoned? So that all the interval between our losing baptismal grace and the day of our death, we walk in a cloud, having lost the certain knowledge of our present condition by our prevarications. And indeed it is a very hard thing for a man to know his own heart; and he that shall observe how often himself hath been abused by confidences, and secret imperfections, and how the greatest part of christians in name only, do think themselves in a very good condition, when God knows they are infinitely removed

from it: and yet if they did not think themselves will and sure, it is unimaginable they should sleep so quietly, and walk securely, and consider negligently and yet proceed confidently: he that consider this, and upon what weak and false principles of divinity men have raised their strengths and persuasions, will easily consent to this, that it is very easy for men to be deceived in taking estimate of their present condition, of their being in the state of grace.

But there is great variety of men, and difference of degrees; and every step of returning to God may reasonably add one degree of hope till at last it comes to the certainty and top of hope. Many men believe themselves to be in the state of grace, and are not. Many are in the state of grace, and are infinitely fearful they are out of it. And many that are in God's favour, do think they are so, and they are not deceived. And all this is certain, for some sin that sin of presumption and flattery of themselves, and some good persons are vexed with violent fears and temptations to despair; and all are not; and when their hopes are right, yet some are strong, and some are weak; for they, that are well persuaded of their present condition, have persuasions as different as are the degrees of their approach to innocence. And he that is at the highest hath also such abatements, which are apt and proper for the conservation of humility and godly fear. [a] *I am guilty of nothing* (saith St. Paul) *but I am not hereby justified:* [b] meaning thus, though I be innocent for ought I know, yet God who judges otherwise than we judge, may find something to reprove in me: *It is God that judges*, that is, concerning my degrees of acceptance, and hopes of glory. If the person be newly recovering from a state of sin, because his state is imperfect, and his sin not dead, and his lust active,

[a] 1 Cor. 4. 4.

[b] Cum multis in rebus offendamus Deum, majorem tamen offensarum partem intelligimus quidem; idcirco ait Apostolus, Nihil conscius sum, &c. q. multa delicta committo, quæ committere me non intelligo. Propter hanc causam Propheta ait, Delicta quis intelligit? *St. Basil.* q. 2. *Moust. Constit.*

and his habit not quite extinct, it is easy for a man to be too hasty in pronouncing well. [a] He is wrapt up in a cloak of clouds, hidden and incumbered, [b] and his brightest day is but twilight, and his discernings dark, conjectural and imperfect, and his heart is like a cold hand newly applied to the fire, full of pain; and whether the heat or the cold be strongest is not easy to determine; or like middle colours, which no man can tell, to which of the extremes they are to be accounted. But according as persons grow in grace, so they may grow in confidence of their present condition. It is not certain they will do so, for sometimes the beauty of the tabernable is covered with goat's hair, and skins of beasts, and holy people do infinitely deplore the want of such graces which God observes in them with great complacency and acceptance. Both these cases say, that to be certainly persuaded of our present condition is not a duty: sometimes it is not possible, and sometime it is better to be otherwise. But if we consider of this certainty as a blessing and a reward, there is no question, but in a great and an eminent sanctity of life, there may also be a great confidence and fullness of persuasion, that our present being is well and gracious, and then it is certain that such persons are not deceived. For the thing itself being sure, if the persuasion answers to it, it is needless to dispute of the degree of certainty and the manner of it. Some persons are heartily persuaded of their being reconciled, and of these some are deceived and some are not deceived, and there is no sign to distinguish them, but by that which is the thing signified: a holy life according to the strict rules of christian discipline tells what persons are confident, and and who are presumptuous. But [c] the certainty is reasonable in none, but in old christians, habitually holy persons, not in new converts, or in lately lapsed

[a] Eccle. 9. 1, 2. [b] Job. 9. 21.

[c] Beatus Daniel præscius futurorum de sententia Dei dubitat. Rem temerariam faciunt qui audacter veniam pollicentur peccantibus. *St. Hieron.*

people; [a]for concerning them we find the spirit of God speaking with clauses of restraint and ambiguity, a [perhaps,] and [who knoweth,] and [peredventure] *the thoughts of thy heart may be forgiven thee*, [God may have mercy on thee.] And that God hath done so, they only have reason to be confident, whom God hath blessed with a lasting continuing piety, and who have wrought out the habits of their precontracted vices.

But we find in scripture many precepts given to holy persons being in the state of grace to secure their standing, and perpetuate their present condition. For [b][*he that endureth unto the end he* [only] *shall be saved*] (said our blessed Saviour:) *and* [*he that standeth let him take heed lest he fall:*] and, [c]*thou standest by faith, be not high minded but fear;* and, *work out your salvation with fear and trembling.* [d]*Hold fast that thou hast, and let no man take the crown from thee.* And it was excellent advice; for one church had *lost their first love*, and was likely also to lose their crown. And St. Paul himself, who had once entered within the vail, and seen unutterable glories, yet was forced to endure hardship, and to fight against his own disobedient appetite, and to do violence to his inclinations, for fear, that whilst he preached to others himself should become a castaway. And since we observe in holy story, that Adam and Eve fell in paradise, and the angels fell in heaven itself, stumbling at the very jewels, which pave the streets of the celestial Jerusalem; and in Christ's family, one man for whom his Lord had prepared a throne turned devil; and that in the number of the deacons it is said, that one turned apostate, who yet had been a man full of the Holy Ghost; it will lessen our train, and discompose the gaieties of our present confidence, to think that our securities cannot be really distinguished from

[a] Dan. 4. 27. Joel. 2. 14. Acts 8. 22. [b] Matth. 24. 13. [c] Rom. 11. 20. [d] Revel. 2. 5. & 10.

danger and uncertainties. For every man walks upon two legs, one is firm, invariable, constant and eternal, but the other is his own. God's promises are the objects of our faith, but the events and final conditions of our souls, which is consequent to our duty, can at the best be but the objects of our hope. And either there must in this be a less certainty, or else faith and hope are not two distinct graces. [a] *God's gifts and vocation are without repentance;* meaning [on God's part] but the very people, concerning whom St. Paul used the expression, we reprobate and cut off, and in good time shall be called again: in the meantime many single persons perish. [b] *There is no condemnation to them that are in Christ Jesus,* God will look to that, and it will never fail; but then they must secure the following period, and [c] *not walk after the flesh, but after the Spirit. Behold the goodness of God towards thee* (saith St. Paul) *if thou continue in his goodness, otherwise thou also shalt be cut off.* And if this be true concerning the whole church of the gentiles, to whom the apostle then made the address, and concerning whose election the decree was public, and manifest, that the might be cut off, and their abode in God's favour was upon condition of their perseverance in the faith; much more is it true in single persons, whose election in particular is shut up in the abyss, and permitted to the condition of our faith, and obedience, and the revelations of doomsday.

Certain it is, that God hath given to holy persons [d] *the spirit of adoption, enabling them to cry Abba Father,* and to account themselves for sons, and by this [e] *Spirit we know we dwell in him,* and therefore it is called in Scripture [f] *the earnest of the Spirit,* though at its first mission and when the apostle wrote and used this appellative, the Holy Ghost was of greater signification, and a more visible earnest and endear-

[a] Rom. 11. per totum. [b] Rom. 8. 1. [c] Rom 11. 22. [d] Rom. 8. 15.
[e] 1 John 4. 13. [f] 2 Cor. 1. 22. & c. 5. v. 5.

ment of their hopes, than it is to most of us since. For the visible sending of the Holy Ghost upon many believers in gifts, signs, and prodigies, was infinite argument to make them expect events, as great beyond that, as that was beyond the common gifts of men; just as miracles and prophecy, which are gifts of the Holy Ghost, were arguments of probation for the whole doctrine of christianity: and this being a mighty verification of the great promise, the promise of the Father, was an apt instrument to raise their hopes and confidences concerning those other promises, which Jesus made, the promises of immortality and eternal life, of which the present miraculous graces of the Holy Spirit were an earnest and in the nature of a contracting penny; and still also the Holy Ghost, though in another manner, is *an earnest of the great price of the heavenly calling*, the rewards of heaven: though not so visible and apparent as at first, yet as certain and demonstrative, where it is discerned, or where it is believed, as it is and ought to be in every person, who does any part of his duty, because by the Spirit we do it, and without him we cannot, and since we either feel or believe the presence and gifts of the Holy Ghost to holy purposes, (for whom we receive voluntarily, we cannot easily receive without a knowledge of his reception) we cannot but entertain him as an argument of greater good hereafter, and an earnest penny of the perfection of the present grace, that is, of the rewards of glory: glory and grace differing no otherwise, then as an earnest in part of payment does from the whole price, *the price of our high calling*. So that the Spirit is an earnest, not because he always signifies to us, that we are actually in the estate of grace, but by way of argument or reflection; we know we do belong to God, when we receive his spirit: (and all christian people have received him, if they were rightly baptised and confirmed) and therefore know by that testimony, that we belong to God, that is, we are the people with whom God hath made a covenant, to whom he hath promised and

intends greater blessings, to which the present gifts of the Spirit are in order. But all this is conditional, and is not an immediate testimony of the certainty and future event; but of the event, as it is possibly future, and may (without our fault) be reduced to act as certainly as it is promised, or as the earnest is given in hand. And this the spirit of God oftentimes tells us in secret visitations, and public testimonies, and this is that which St. Paul calls, [a] *tasting of the heavenly gift, and partaking of the Holy Ghost, and tasting of the good word of God, and the power of the world to come;* but yet some that have done so, have fallen away, and have quenched the Spirit, and have given back the earnest of the Spirit, and contracted new relations, and God hath been their Father no longer, for they have done the works of the devil. So that if new converts be uncertain of their present state, old Christians are not absolutely certain they shall persevere. They are as sure of it as they can be of future acts of their's, which God hath permitted to their own power. But this certainty cannot exclude all fear, till the charity be perfect; only according to the strength of their habits; so is the confidence of their abodes in grace.

Beyond this, some holy persons have degrees of persuasion superadded, as largesses and acts of grace, God loving to bless one degree of grace with another, till it comes to a confirmation in grace, which is a state of salvation directly opposite to obduration; and as this is irremediable and irrecoverable, so is the other inadmissible: As God never saves a person obdurate, and obstinately impenitent, [b] so he never loses a man, whom he hath confirmed in grace, *whom he* [so] *loves he loves unto the end*; and to others indeed he offers his persevering love, but they will not entertain it with a persevering duty; they will not be beloved

[a] Heb. 6. 4, 5.

[b] Hic felix, nullo turbante Deum; Is, nullo parcente miser---

unto the end. But I insert this caution; that every man, that is in this condition of a confirmed grace, does not always know it. But sometimes God draws aside the curtains of peace, and shews him his throne, and visits him with irradiations of glory, and sends him a little star to stand over his dwelling, and then again covers it with a cloud. It is certain concerning some persons, that they shall never fall, and that God will not permit them to the danger or probability of it; to such it is morally impossible; but these are but few, and themselves know it not, as they know a demonstrative proposition, but as they see the sun, sometimes breaking from a cloud, very brightly, but all day long giving necessary and sufficient light.

Concerning the multitude of believers this discourse is not pertinent, for they only take their own accounts by the imperfections of their own duty, blended with the mercies of God: the cloud gives light on one side, and is dark upon the other; and sometimes a bright ray peeps through the fringes of a shower, and immediately hides itself, that we might be humble and diligent, striving forwards, and looking upwards, endeavouring our duty, and longing after heaven, working out our salvation with fear and trembling, and in good time our calling and election may be assured, when we first according to the precept of the apostle *use all diligence.* St. Paul, [a] when he writ his first epistle to the Corinthians, was more fearful of being reprobate, and therefore he used exterior arts of mortification. But when he writ to the Romans, which was a good while after, we find him more confident of his final condition, [b] *persuaded that neither height, nor depth, angel, nor principality, nor power could separate him from the love of God in Jesus Christ;* And when he grew to his latter end, when he wrote to St. Timothy, he was more confident yet, and declared that now a [c] *crown of righteousness was*

[a] 1 Cor. 9. 27. vide etiam Philip 3. 11. [b] Rom. 8. 38.
[c] 2 Tim. 4. 6, 7, 8.

certainly laid up for him, for now he had *fought the fight, and finished his course*, the time of his departure was at hand. Henceforth he knew no more fear; his love was perfect, as this state would permit, and that cast out all fear. According to this precedent, if we reckon our securities, we are not likely to be reproved by any words of scripture, or by the condition of human infirmity. But when the confidence outruns our growth in grace, it is itself a sin; though when the confidence is equal with the grace, it is of itself no regular and universal duty, but a blessing and a reward, indulged by special dispensation, and in order to personal necessities, or accidental purposes. For only so much hope is simply necessary, as excludes despair, and encourages our duty, and glorifies God, and entertains his mercy; but that the hope should be without fear is not given, but to the highest faith, and the most excellent charity, and to habitual, ratified, and confirmed Christians, and to them also with some variety. The sum is this, all that are in the state of beginners, and imperfection, have a conditional certainty; changeable and fallible in respect of us, (for we meddle not with what it is in God's sacred purposes:) changeable I say as their wills and resolutions. They that are grown towards perfection have more reason to be confident, and many times are so; but still although the strength of the habits of grace add degrees of moral certainty to their expectation, yet it is but as their condition is, hopeful and promising, and of a moral determination. But to those few to whom God hath given confirmation in grace, he hath also given a certainty of condition, and therefore if that be revealed them, their persuasions are certain and infallible. If it be not revealed to them, their condition is in itself certain, but their persuasion is not so; but in the highest kind of hope, *an anchor of the soul sure and stedfast*,

The Prayer.

O Eternal God, whose councils are in the great deep, and thy ways past finding out, thou hast built our faith upon thy promises) our hopes upon thy goodness, and hast described our paths between the waters of comfort and the dry barren land of our own duties and affections; we acknowledge that all our comforts derive from thee and to ourselves we owe all our shame and confusions and degrees of desperation. Give us the assistances of the Holy Ghost to help us in performing our duty, and give us those comforts and visitations of the Holy Ghost, which thou in thy infinite and eternal wisdom knowest most apt and expedient to encourage our duties, to entertain our hopes, to alleviate our sadnesses, to refresh our spirits, and to endure our abode and constant endeavours in the strictnesses of religion and sanctity. Lead us, dearest God, from grace to grace, from imperfection to strength, from acts to habits, from habits to confirmation in grace, that we may also pass into the regions of comfort, receiving the earnest of the spirit, and the adoption of sons, till by such a signature we be consigned to glory, and enter into the possession of the inheritance, which we expect in the kingdom of thy Son, and in the fruition of the felicities of thee, O gracious Father, God eternal. Amen.

SECT. XIV.

Of the third Year of the Preaching of Jesus.

BUT Jesus knowing of the death of the Baptist, Herod's jealousy, and the envy of the Pharisees retired into a desert place beyond the lake, together with his apostles. For the people pressed so upon them,

they had not leisure to eat. But neither there, could he be hid, but great multitudes flocked thither also, to whom he preached many things. And afterwards because there were no villages in the neighbourhood, lest they should faint in their return to their houses, he caused them to sit down upon the grass, and with five loaves of barley, and two small fishes, he satisfied five thousand men besides women and children, and caused the disciples to gather up the fragments, which being amassed together filled twelve baskets. Which miracles had so much proportion to the understanding, and met so happily with the affections of the people, that they were convinced, that this was the *Messias, who was to come into the world,* and had a purpose to have taken him by force, and made him a King.

But he, that left his Father's kingdom to take upon him the miseries and infelicities of the world, fled from the offers of a kingdom, and their tumultuary election, as from an enemy; and therefore sending his disciples to the ship before, towards Bethsaida, he ran into the mountains to hide himself, till the multitude should scatter to their several habitations; he in the mean time taking the opportunity of that retirement for the advantage of his prayers. But when the apostles were far engaged in the deep, a great tempest arose, with which they were pressed to the extremity of danger, and the last refuges, labouring in sadness and hopelessness, till the fourth watch of the night, when in the midst of their fears and labour, Jesus comes walking on the sea, and appeared to them, which turned their fears into affrightments; for they supposed it had been a spirit; but he appeased their fears with his presence and manifestation who he was; which yet they desired to have proved to them by a sign. For *Simon Peter said to him, Master, if it be thou, command me to come to thee on the waters.* The Lord did so, and Peter throwing himself upon the confidence of his Master's power, and providence, came out of the ship, and his fear began to weigh him

down, and he cried, saying, *Lord save me.* Jesus took him by the hand, reproved the timorousness of his faith, and went with him into the ship: where when they had worshipped him, and admired the divinity of his power and person, they presently came into the land of Genesareth, the ship arriving at the port immediately; and all that were sick or possessed with unclean spirits, were brought to him, and as many as touched the border of his garment were made whole.

By this time, they whom Jesus had left on the other side of the lake had come as far as Capernaum to seek him, wondering that he was there before them, but upon the occasion of their so diligent inquisition Jesus observes to them, 'That it was not the divinity of the miracle, that provoked their zeal, but the satisfaction they had in the loaves, a carnal complacency in their meal; and upon that intimation speaks of celestial bread, the divine nutriment of souls, and then discourses of mysterious and symbolical manducation of Christ himself, affirming that he himself *was the bread of life that came down from heaven,* that he would give his disciples *his flesh to eat, and his blood to drink,* and all this should be for the life of the world to nourish unto life eternal; so that without it a happy eternity could not be obtained. Upon this discourse, divers of his disciples (amongst whom [a] St. Mark the Evangelist is said to be one, though he was afterwards recalled by Simon Peter) forsook him, being scandalized by their literal and carnal understanding of those words of Jesus, which he intended in a spiritual sense. For the words that he spake, were not profitable in the sense of flesh and blood, but they are spirit, and they are life, himself being the expounder, who best knew his own meaning.

When Jesus saw this great defection of his disciples from him, he turned him to the twelve apostles,

[a] Epiphan. hæres. 51.

and asked *if they also would go away*; *Simon Peter answered, Lord, whither shall we go? Thou hast the words of eternal life, and we believe and are sure, thou art that Christ the Son of the living God.* Although this public confession was made by Peter in the name and confidence of the other apostles, yet Jesus told them, that even amongst the twelve there was one devil, meaning Judas Iscariot, who afterwards betrayed him; this he told them prophetically, that they might perceive the sad accidents which afterwards happened, did not invade and surprize him in the disadvantages of ignorance or improvision, but came by his own knowledge and providence.

Then came to him the Pharisees, and some scribes which came from Jerusalem and Galilee, (for Jesus would not go to Judea, because the Jews laid wait to kill him) and quarrelled with him about certain impertinent, unnecessary rites derived to them not by divine sanction, but ordinances of man; such as were washing their hands oft, when they eat, baptizing cups and platters, and washing tables and beds; which ceremonies the apostles of Jesus did not observe, but attended diligently to the simplicity and spiritual holiness of their master's doctrine: But in return to their vain demands Jesus gave them a sharp reproof for prosecuting these and many other traditions to the discountenance of divine precepts; and in particular they taught men to give to the Corban, and refused to supply the necessity of their parents, thinking it to be religion, though they neglected piety and charity; and again he thunders out woes and sadnesses against their impieties for being curious of minutes, and punctual in rites and ceremonials, but most negligent and incurious of judgment and the love of God, for their pride, for their hypocrisy, for their imposing burthens upon others, which themselves helped not to support; for taking away the key of knowledge from the people, obstructing the passages to heaven; approving the acts of their fathers in

persecuting the prophets. But for the question itself concerning washings, Jesus taught the people, that no outward impurity did stain the soul in the sight of God, but all pollution is from within, from the corruption of the heart, and impure thoughts, unchaste desires, and unholy purposes; and that charity is the best purifier in the world.

And thence Jesus departed into the coasts of Tyre and Sidon, and entered into a house, that he might not be known. The diligence of a mother's love, and sorrow and necessity found him out in his retirement; for a Syrophœnician woman came and besought him, that he would cast the devil out of her daughter: but Jesus discoursed to her by way of discomfort and rejection of her, for her nation's sake. But the seeming denial did but enkindle her desires, and made her importunity more bold and undeniable; she begged but some crumbs, that fell from the children's table, but one instance of favour to her daughter, which he poured forth without measure upon the sons and daughters of Israel. Jesus was pleased with her zeal and discretion, and pitied her daughter's infelicity, and dismissed her with saying, *The devil was gone out of her daughter.*

But Jesus staid not long here, but returning to the sea of Galilee through the midst of Decapolis they brought unto him a man deaf and dumb, whom Jesus cured by touching his tongue, and putting his fingers in his ears: which caused the people to give a large testimony in approbation of all his actions. And they followed him unto a mountain, bringing to him multitudes of diseased people, and he healed them all. But because the people had followed him three days, and had nothing to eat, Jesus in pity to their need resolved to feast them once more at the charge of a miracle; therefore taking seven loaves, and a few small fishes, he blessed them, satisfied four thousand men besides women and children. And there remained seven baskets full of broken bread and fish. From

whence Jesus departed by ship to the coasts of Mageddon and Dalmanutha, whither the Pharisees and Saducees came, seeking of him a sign: but Jesus rejected their impertinent and captious demand, knowing they did it to ill purposes, and with disaffection: reproving them that they discerned the face of the sky, and the prognostics of the fair or foul weather, but not the signs of the times of the Son of man; however, since they had neglected so great demonstrations of miracles, gracious discourses, holy laws and prophecies, they must expect no other sign, but the sign of the prophet Jonas; meaning the resurrection of his body after three days burial: and so he dismissed the impertinent inquisitors.

And passing again over the lake, as his disciples were solicitous, because they had forgot to take bread, he gave them caution to beware of the leaven of the Pharisees and Saducees, and the leaven of Herod, meaning the hypocrisy and vanities of the one, and the heresy of the other. For Herod's leaven was the pretence that he was the Messias, which the sect of the Herodians did earnestly and spitefully promote; and after this entertainment of themselves by the way, they came together to Bethsaida, where Jesus cured a blind man, with a collyrium of spittle, salutary as balsam, or the purest eye-bright, when his divine benediction once had hallowed it: but Jesus staid not there, but departing thence into the coasts of Cesarea Philippi, out of Herod's power, (for it was in Philip's jurisdiction;) after he had prayed with his disciples, he enquired what opinion the world had of him, and whom they reported him to be? They answered, *Some say thou art John the Baptist, some that thou art Elias, or Jeremias, or one of the prophets;* for in Galilee especially, the sect of the Pharisees was mightily disseminated, whose opinion it was, that the souls of dead men according to their several merit did transmigrate into other bodies of very perfect and excellent persons. And therefore in all this variety none hit upon the

right, or fancied him to be a distinct person from the ancients, but although they differed in the assignation of his name, yet they generally agreed it was the soul of a departed prophet, which had passed into another body. But Jesus asked the apostles their opinion, and Peter in the name of all the rest made an open and confident confession, *Thou art Christ, the Son of the living God.*

This confession Jesus, not only confirmed as true but as revealed by God, and of fundamental necessity; for after the blessing of Peter's person, upon allusion of Peter's name, Jesus said, that *upon this rock* [the article of Peter's confession] *he would build his church*, promising to it assistances even to perpetuity, insomuch that *the gates of hell*, that is persecution and death and the grave should never prevail against it; adding withal, a promise to Peter in behalf of all the rest, as he had made a confession for them all, that he would *give unto him the keys of the kingdom of heaven, so that whatsoever he should bind in earth should be bound in heaven, and whatsoever he should loose on earth should be loosed in heaven;* a power which he never communicated before, or since, but to their successors; greater than the large charter of nature, and the donative of creation, in which all the creatures under heaven were made subject to man's empire, but till now heaven itself was never subordinate to human ministration.

And now the days from hence forward to the death of Jesus we must reckon to be like the vigils or eves of his passion; for now he began, and often did ingeminate those sad predictions of his unhandsome usage he should should shortly find, that he should *be rejected of the elders and chief priests, and scribes, and suffer many things at Jerusalem, and be killed and be raised up the third day.* But Peter hearing that sad discourse so contrary to his hopes, which he had blended with temporal expectances, (for he had learned the doctrine of Christ's advent, but not the mystery

of the cross) in great and mistaken civility took Jesus aside, and began to rebuke that saying, *Be it far from thee, Lord, this shall not be unto thee.* But Jesus full of zeal against so soft and human admonition, that savoured nothing of God, or of abstracted immaterial considerations, chid Peter bitterly; *Get thee behind me, Satan, thou art an offence unto me.* And calling his disciples to him, told them a second part of a sad doctrine, that not only himself, but all they also must suffer too. For when the head was to be crowned with thorns, if the members were wrapped in softnesses, it was an unhandsome undecency and a disunion too near an antipathy; and therefore whoever will be the disciples of Jesus, must take up his cross, deny himself, and his own fonder appetites, and trace his master's footsteps marked out with blood, that he shed for our redemption and institution. And that there be no escape from the participation of Christ's suffering, Jesus added this dilemma. 'He that will save his life shall lose it, and he that will lose it shall save it to eternity; which part soever we choose, there is a life to be lost: but as the first are foolish to the extremest misery, that will lose their souls to gain the world, so they are most wise and fortunate, that will give their lives for him; because when the Son of Man shall come in his own glory, and his Father's, and of his angels, he shall reward every man according to his works. This discourse Jesus concluded with a prophecy, that some standing in that presence should not die till they see the Son of Man coming in his kingdom.

Of the greater glories of which in due time to be revealed, Jesus after eight days gave a bright and excellent probation; for taking with him Peter and James and John, he went up into the mountain Tabor to pray, and while he prayed he was transfigured before them, and his face did shine like the sun, and his garments were white and glistering. And there appeared talking with him Moses and Elias gloriously,

speaking of the decease which he should accomplish at Jerusalem: which glory these apostles after they had awaked from sleep, did behold: And the interlocutors with Jesus having finished their embassy of death (which they delivered in forms of glory representing the excellencies of the reward together with the sharpness of the passage and interval) departed, leaving the apostles full of fear, and wonder and extacy, insomuch that Peter talked he knew not what, but nothing amiss, something prophetical, saying, [a] *Master it is good to be here, let us build three tabernacles:* And some devout persons in memory of the mystery did erect three churches in the same place in after ages. But after the departure of those attendant saints, a cloud encircled Jesus and the disciples, and a voice came from the excellent glory, *This is my beloved Son, hear him.* The cloud quickly disappeared, and freed the disciples from the fear it had put them in. So they attended Jesus, and descended from the mountain, being commanded silence, which they observed till the resurrection.

The next day came to Jesus a man praying in behalf of his son, lunatic and sore troubled with a devil, who sought oft to destroy him in fire and water, that Jesus would be pleased to deliver him. For his apostles tried, and could not by reason of the want of faith: [b] for this grace, if it be true, though in a less degree, is of power to remove mountains, to pluck up trees by the roots, and to give them solid foundation in the waters: And Jesus rebuked the devil, and departed out of him from that very hour. Thence Jesus departed privately into Galilee, and in his journey repeated those sadnesses of his approaching passion, which so afflicted the spirits of the disciples, that they durst no more provoke him to discourse, lest he should take occasion to interweave something of that

[a] Beda de locis sanctis. c. 17.

[b] Sæpe fui sorbendus aquis, sæpe igne vorandus,
Sed tamen hæc tuus ignis et unda manus.

unpleasant argument with it. For sad and disconsolate persons use to create comforts to themselves by fiction of fancy, and use arts of avocation to remove displeasures from them, and stratagems to remove it from their presence, by removing it from their apprehensions, thinking the incommodity of it is then taken away, when they have lost the sense.

When Jesus was now come to Capernaum, the exactors of rates come to Simon Peter, asking him if his master paid the accustomed imposition, viz. [a] a sicle or didrachme, the fourth part of an ounce of silver, which was the tribute which the Lord imposed upon all the sons of Israel from twenty years old and above, to pay for redemption and propitiation, and for the use of the tabernacle. When Peter came into the house, Jesus knowing the message that he was big with, prevented him by asking him, *Of whom do the Kings of the nations take tribute? of their own children, or of strangers? Peter answered, of strangers.* Then said Jesus, then are the children free; meaning, that since the Gentile Kings do not exact tribute of their sons, neither will God of his. And therefore this pension, to be paid for the use of the tabernacle, for the service of God, for the redemption of their souls, was not to be paid by him, who was the Son of God, but by strangers; yet to avoid offence, he sent Peter a fishing, and provided a fish with two didrachmes of silver in it, which he commanded Peter to pay for them two.

But when the disciples were together with Jesus in the house, he asked them what they discoursed upon the way; for they had fallen upon an ambitious and mistaken quarrel, which of them should be greatest in their Master's kingdom, which they still did dream should be an external and secular royalty, full of fancy and honour. But the master was diligent to check their forwardness, establishing a rule for clerical de-

[a] Exod. 30.

portment; *He that will be greatest amongst you, let him be your minister;* so supposing a greater and a lesser, a minister and a person to be ministered unto, but dividing the grandeur of the person from the greatness of office (that the higher the employment is, the more humble should be the man,) because in spiritual prelation it is not as in secular pomps, where the dominion is despotic, the coercion bloody, the dictates imperious, the laws externally compulsory, and the titles arrogant and vain, and all the advantages are so passed upon the person, that making that first to be splendid, it passes from the person to the subjects, who in abstracted essences do not easily apprehend regalities in veneration, but as they are subjected in persons made excellent by such superstructures of majesty; but in dignities ecclesiastical the dominion is paternal, the regiment persuasive and argumentative, the coercion by censures immaterial, by cession and consent, by denial of benefits, by the interest of virtues, and the efficacy of hopes, and impresses upon the spirit; the laws are full of admonition, and sermon; the titles of honour monitors of duty, and memorials of labour and offices; and all the advantages, which from the office usually passes upon the person, are to be divested by the humility of the man, and when they are of greatest veneration, they are abstracted excellencies, and immaterial, not passing through the person to the people, and reflected to his lustre, but transmitted by his labour, and ministery; and give him honour for his labour's sake (which is his personal excellency) not for his honour and title, which is either a derivative from Christ, or from the constitution of pious persons, estimating and valuing the relatives of religion.

Then Jesus taketh a little child, and setteth him in the midst, propounding him by way of emblem, a pattern of humility and simplicity, without the mixtures of ambition or caitive distempers; such infant candour and lowness of spirit, being the necessary

port, though which we must pass, if we will enter into the courts of heaven. But as a current of wholesome waters breaking from its restraint, runs out in a succession of waters, and every preceding draught draws out the next: so were the discourses of Jesus excellent and opportune, creating occasions for others, that the whole doctrine of the gospel, and the entire will of the Father, might be communicated upon design; even the chances of words and actions being made regular and orderly by divine providence. For from the instance of humility in the symbol and hieroglyphic of the child, "Jesus discourses of the care God takes of little children, whether naturally or spiritually such; the danger of doing them scandal and offences, the care and power of their angel's guardian, of the necessity in the event that scandals should arise, and of the great woe and infelicity of those persons who were the active ministers of such offences."

But if in the traverses of our life, discontents and injuries be done, Jesus teaches how the injured person should demean himself: first reprove the offending party privately; [a] if he repent, forgive him for ever with a mercy as unwearied and as multiplied as his repentance. For the servant to whom his Lord had forgiven one thousand talents, because he refused to forgive his fellow-servant one hundred pence, was delivered to the [b] tormentors, till he should pay that debt, which his Lord once forgave, till the servant's impiety forced him to repent his donative and remission. But if he refuses the charity of private correction, let him be reproved before a few witnesses; and

[a] Injuriam qui tulit, oblivisci potest; qui fecit, nunquam. *Tacit.*

[b] De pœnis debitorum qui solvendo non sunt, vid. *Livium. Decad.* 1. *lib.* 1. & 6. & *Dionys. Halicarn. hist. Rom. l.* 6. & *A. Gellium. l.* 20. *c.* 1. qui ait, licuisse secare si vellent atque partiri corpus debitoris. Eo tamen consilio (sic barbariem excusat Gellius) tanta immanitas pœnæ denunciata est, ne ad eam unquam pervenirent; dissectum esse antiquitus neminem neque legi, neque audivi. Duravit tamen ad ævum Constantini M. ut plumbatis cæderentur debitores; qui tandem Christianum mansuetudinem in leges introduxit, & plumbatorum immanitatem sustulit. *Cod. Theod. l.* 4. & 7. *de exact.*

in case he be still incorrigible, let him be brought to the tribunal of the church; against whose advices if he shall kick, let him feel her power, and be cut off from the communion of saints; becoming a pagan, or a publican. And to make that the church shall not have a dead and ineffectual hand in her animadversions, Jesus promises to all the apostles, what before he promised to Peter, a power of binding and loosing on earth, and that it should be ratified in heaven, what they shall so dispose on earth with an unerring key.

But John interrupted him, telling him of a stranger that cast out devils in the name of Jesus, but because he was not of the family, he had forbidden him. "To this Jesus replied, that he should in no wise have forbidden him, for in all reason he would do veneration to that person, whose name he saw to be energetical and triumphant over devils, and in whose name it is almost necessary, that man should believe, who used it as an instrument of ejection of impure spirits. Then Jesus proceeded in his excellent sermon, and union of discourses, adding holy precepts concerning offences which a man might do to himself; in which case he is to be severe, though most gentle to others. For in his own case he must shew no mercy but abscission; for it is better to cut off the offending hand or foot, or extinguish the offending eye, rather than upon the support of a troublesome foot, and by the light of an offending eye, walk into ruin, and a sad eternity, *where the worm dieth not, and the fire is not quenched.* And so Jesus ended this chain of excellent discourses."

About this time was the Jews feast of tabernacles, whither Jesus went up as it were in secret, and passing through Samaria he found the inhabitants of a little village so inhospitable, as as refuse to give him entertainment; which so provoked the intemperate zeal of James and John, that they would fain have called for fire to consume them, even as Elias did. But Jesus rebuked the furies of their anger, teaching them to

distinguish the spirit of christianity from the ungentleness of the decretory zeal of Elias. For since the son of man came with a purpose to seek and save what was lost, it was but an indiscreet temerity suddenly, upon the lightest umbrages of displeasure, to destroy a man, whose redemption cost the effusion of the dearest blood from the heart of Jesus. But contrariwise Jesus does a miracle upon the ten leprous persons which came to him from the neighbourhood, crying out with sad exclamations for help. But Jesus sent them to the priest to offer for their cleansing; thither they went, and but one only returned to give thanks, and he a stranger, who with a loud voice glorified God, and with humble adoration worshipped, and gave thanks to Jesus.

When Jesus had finished his journey, and was now come to Jerusalem, for the first days he was undiscerned in public conventions, but heard of the various opinions of men concerning him. Some saying, he was a good man, others that he deceived the people, and the pharisees sought for him to do him a mischief. But when they despaired of finding him in the midst of the feast and the people, he made sermons openly in the midst of the temple; whom when he had convinced by the variety and divinity of his miracles and discourses, they gave the greatest testimony in the world of human weakness, and how prevalent a prejudice is above the confidence and conviction of a demonstration. For a proverb, a mistake, an error in matter of circumstance did in their understandings outweigh multitudes of miracles and argument; and because Christ was of Galilee, because they knew whence he was, because of the proverb, that out of Galilee comes no prophet, because the rulers did not believe in him, those outweighed the demonstrations of his mercy, and his power, and divinity. But yet very many believed on him; and no man durst lay hands to take him; for as yet his time was not come, in which he meant to give himself up

to the power of the Jews; and therefore when the pharisees sent officers to seize him, they also became his disciples, being themselves surprised by the excellency of his doctrine.

After this, Jesus went to the mount of Olivet on the east of Jerusalem, and the next day returned again into the temple, where the scribes and pharisees brought him a woman taken in the act of adultery, tempting him to give sentence, that they might accuse him of severity or intermeddling, if he condemned her; or of remisness and popularity, if he did acquit her. But Jesus found out an expedient for their difficulty, and changed the scene by bidding the innocent person among them cast the first stone at the adultress; and then stooping down to give them fair occasion to withdraw, he wrote upon the ground with his finger, whilst they left the woman, and her crime to a more private censure; Jesus was left alone, and the woman in the midst, whom Jesus dismissed, charging her to sin no more. And a while after, Jesus begins again to discourse to them of his mission from the Father, of his crucifixion and exaltation from the earth, of the reward of believers, of the excellency of truth, of spiritual liberty, and relations, who are the sons of Abraham, and who the children of the devil; of his own eternal generation; of the desire of Abraham to see his day. In which sermon he continued, adding still new excellencies and confuting their malicious and vainer calumnies, till they, that they also might confute him; took up stones to cast at him; but he went out of the temple, going through the midst of them, and so passed by.

But in his passage he met a man, who had been born blind; and after he had discoursed cursorily of the cause of that blindness, it being a misery, not sent as a punishment to his own or his parent's sin, but as an occasion to make public the glory of God; he to manifest that himself was the light of the world in all senses, said it now, and proved it by a miracle;

[a] for sitting down he made clay of spittle, and anointing the eyes of the blind man bid him go wash in Siloam; which was a pool of limpid water, which God sent at the prayer of Isaiah the prophet, a little before his death, to satisfy the necessities of his people oppressed with thirst, and a strict siege, and it stood at the foot of the mount Sion, and gave its water at first by returns and periods, always to the Jews, but not to the enemies. And those intermitted springings were still continued, but only a pool was made from the frequent effluxes. The blind man went and washed and returned seeing, and was incessantly vexed by the pharisees to tell them the manner, and circumstances of the cure; and when the man had averred the truth, and named his physician, giving him a pious and charitable testimony, the pharisees because they could not force him to disavow his good opinion of Jesus, cast him out of the synagogue. But Jesus meeting him received him into the church, told him he was Christ, and the man became again enlightened and he believed and he worshipped. But the pharisees blasphemed: for such was the dispensation of the divine mysteries, that the blind shall see, and they which think they see clearly, should become blind, because they had not the excuse of ignorance to lessen or take off the sin, but in the midst of light they shut their eyes, and doated upon darkness, therefore did their sin remain.

But Jesus continued his sermon among the pharisees insinuating reprehensions in his dogmatical discourses, which like light shined and discovered error. For by discoursing the properties of a good shepherd, and the lawful way of intromission, he proved them to be thieves and robbers, because they refused to enter in by Jesus, who is the door of the sheep; and upon the same ground reproved all those false Christs, which before him usurped the title of Messias, and

[a] Epiphan. de vita & interitu Prophet c. 7.

proved his own vocation and office by an argument, which no other shepherd would use, because he laid down his life for his sheep; others would take the fleece, and eat the flesh, but none but himself would die for his sheep; but he would first die, and then gather his sheep together into one fold, (intimating the calling of the Gentiles) to which purpose he was enabled by his Father to lay down his life, and to take it up; and had also endeared them to his Father, that they should be preserved unto eternal life, and no power should be able to take them out of his hand, or the hand of his Father; for because Jesus was united to the Father, the Father's care preserved the Son's flocks.

But the Jews to requite him for his so divine sermons betook themselves to their old argument, they took up stones again to cast at him, pretending he had blasphemed; but Jesus proved it to be no blasphemy to call himself the Son of God, because they to whom the word of God came, are in Scripture called Gods. But nothing could satisfy them, whose temporal interest was concerned not to consent to such doctrine, which would save their souls by ruining their temporal concernments. But when they sought again to take him, Jesus escaped out of their hands, and went away beyond Jordan, where John at first baptised; which gave the people occasion to remember that John did no miracle, but this man does many, and John whom all men did revere, and highly account of for his office and sanctity, gave testimony to Jesus, and many believed on him there.

After this, Jesus knowing, that the harvest was great, and as yet the labourers had been few, sent out seventy two of his disciples with the like commission as formerly the twelve apostles, that they might go before to those places, whither himself meant to come. Of which number were the seven, whom afterwards the apostles set over the widows,[a] and Matthias, Mark,

[a] Epiphan. Pan. l. 1. tom. 1. Euseb. lib. 1. c. 12. Papias apud Euseb. l. 3. c. 39.

and some say, Luke, Justus, Barnabus, Apelles, Rufus, Niger, Cephas not Peter, Thaddeus, Aristion, and John. The rest of the names could not be recovered by the best diligence of Eusebius and Epiphanius. But when they returned from their journey, they rejoiced greatly in the legation and power, and Jesus also rejoiced in spirit, giving glory to God, that he had made his revelations to babes, and the more imperfect persons; like the lowest valleys which receive from heaven the greatest floods of rain and blessings, and stand thick with corn and flowers, when the mountains are unfruitful in their height and greatness.

And now a doctor of the law came to Jesus, asking him a question of the greatest consideration, that a wise man could ask, or a prophet answer; 'Master, what shall I do to inherit eternal life?' Jesus referred him to the Scriptures, and declared the way to heaven to be this only, *to love the Lord with all our powers and faculties, and our neighbour as ourself.* But when the lawyer being captious made a scruple in a smooth rush, asking what is meant by [neighbour:] Jesus told him by a parable of a traveller fallen into the hands of robbers, and neglected by a priest and by a Levite, but relieved by [a Samaritan; that no distance of country or religion destroys the relation of neighbourhood: but every person, with whom we converse in peace and charity, is that neighbour, whom we are to love as ourselves.

Jesus having departed from Jerusalem, upon the forementioned danger came to a village called Bethany, where Martha making great and busy preparation for his entertainment, to express her joy, and her affections to his person, desired Jesus to dismiss her sister Mary from his feet, who sat there feasting herself with the viands and sweetnesses of his doctrine, incurious of the provisions for entertainment; but Jesus commended her choice, and though he did not expressly disrepute Martha's civility, yet he preferred Mary's

religion and sanctity of affections. In this time (because the night drew on, in which no man could work) Jesus hastened to do his Father's business, and to pour out whole cataracts of holy lessons, like the fruitful Nilus swelling over the banks, and filling all the trenches to make a plenty of corn and fruits, great as the inundation. "Jesus therefore teaches his disciples that form of prayer the second time, which we call the Lord's prayer; teaches them assiduity and indefatigable importunity in prayer, by a parable of an importunate neighbour, borrowing loaves at midnight, and a troublesome widow, who forced an unjust judge to do her right by her clamourous and hourly addresses; encourages them to pray, by consideration of the divine goodness and fatherly affection, far more indulgent to his sons, than natural fathers are to their dearest issue; and adds a gracious promise of success to them that pray. He reproves pharisaical ostentation, arms his disciples against the fear of men and the terrors of persecution, which can arrive but to the incommodities of the body; teaches the fear of God, who is Lord of the whole man, and can accurse the soul as well as punish the body. He refuses to divine the inheritance between two brethren, as not having competent power to become lord in temporal jurisdictions: he preaches against covetousness and the placing felicities in worldly possessions, by a parable of a rich man, whose riches were too big for his barns, and big enough for his soul, and run over into voluptuousness, and stupid complacencies in his perishing goods; he was snatched from their possession and his soul taken from him in the violence of a rapid and hasty sickness in the space of one night; discourses of divine providence and care over us all, and descending even as low as grass; he exhorts to alms-deeds, to watchfulness, and preparation against the sudden and unexpected coming of our Lord to judgment, or by the arrest of death: tell the offices and sedulity of the clergy, under the apologue of

stewards and governors of their lord's houses; teaches them gentleness and sobriety, and not to do evil upon confidence of their lord's absence and delay, and teaches the people even of themselves to judge, what is right concerning the signs of the coming of the son of man. And the end of all these discourses was, that all men should repent, and live good lives, and be saved.

At this sermon there were present some, that told him of the Galileans, whose blood Pilate mingled with their sacrifices. For the Galileans were a sort of people, that taught it to be unlawful to pay tribute to strangers, or to pray for the Romans; and because the Jews did both, they refused to communicate in their sacred rites, and would sacrifice apart; at which solemnity when Pilate the Roman deputy had apprehended many of them, he caused them all to be slain, making them to die upon the same altars. These were of the province of Judea, but of the same opinion with those, who taught in Galilee, from whence the sect had its appellative. But to the story, Jesus made reply, that these external accidents, though they be sad and calamitous, yet they are no arguments of condemnation against the persons of the men to convince them of a greater guilt than others, upon whom no such visible signatures have been imprinted. The purpose of such chances is, that we should repent, lest we perish in the like judgment.

About this time a certain ruler of a synagogue renewed the old question about the observation of the sabbath, repining at Jesus that he cured a woman that was crooked, loosing her from her infirmity, with which she had been afflicted eighteen years. But Jesus made the man ashamed by an argument from their own practice, who themselves loose an ox from the stall on the sabbath, and led him to watering: and by the same argument he also stopt the mouths of the scribes and pharisees, which were open upon him for curing an hydropick person upon the sabbath.

For Jesus that he might draw off and separate christianity from the yoke of ceremonies by abolishing and taking off the strictest Mosaical rites, chose to do very many of his miracles upon the sabbath, that he might do the work of abrogation and institution both at once; [a] not much unlike the sabbatical pool in Judea, which was dry six days, but gushed out in a full stream upon the sabbath: for though upon all days Christ was operative and miraculous, yet many reasons did concern and determine him to a more frequent working upon those days of public ceremony and convention. But going forth from thence he went up and down the cities of Galilee, reinforcing the same doctrine he had formerly taught them, and daily adding new precepts, and cautious and prudent insinuations: "advertising of the multitudes of them that perish, and the paucity of them that shall be saved, and that we should strive to enter in at the straight gate; that the way to destruction is broad and plausible, the way to heaven nice and austere, and few there be that find it: teaches them modesty at feasts, and entertainments of the poor: discourses of the many excuses and unwillingness of persons who were invited to the feast of the kingdom, the refreshments of the gospel; and tacitly insinuates the rejection of the Jews, who were the first invited, and the calling of the Gentiles, who were the persons called in from the highways and hedges: he reprehends Herod for his subtilty and design to kill him, prophesies that he should die at Jerusalem, and intimates great sadnesses future to them for neglecting this their day of visitation, and for killing the prophets, and the messengers sent from God."

It now grew towards winter, and the Jew's feast of dedication was at hand, therefore Jesus went up to Jerusalem to the feast, where he preached in Solomon's porch, which part of the temple stood entire

[a] Joseph. de bello Jud. l. 7. c. 24.

from the first ruins; and the end of his sermon was, that the Jews had liked to have stoned him. But retiring from thence he went beyond Jordan, where he taught the people in a most elegant and persuasive parable concerning "the mercy of God in accepting penitents," in the parable of the prodigal son returning; discourses of the design of the Messias coming into the world to recover erring persons from their sin and danger, in the apologues of the lost sheep, and groat: and under the presentment of an unjust but prudent steward, he taught us so to employ our present opportunities and estates by laying them out in acts of mercy and religion, that when our souls shall be dismissed from the stewardship and custody of our body, we may be entertained in everlasting habitations: he instructeth the pharisees in the question of divorces, limiting the permission of separations to the only cause of fornication: preferreth holy celibate before the estate of marriage, in them, to whom the gift of continency is given in order to the kingdom of heaven: telleth a story or a parable (for which, is uncertain) of a rich man (whom Euthimius out of the tradition of the Hebrews named Nymensis) and Lazarus; the first a voluptuous person and uncharitable; the other pious, afflicted, sick, and a beggar; the first died and went to hell, the second to Abraham's bosom: God so ordering the dispensation of good things, that we cannot easily enjoy two heavens, nor shall the infelicities of our lives (if we be pious) end otherwise than in a beatified condition: the epilogue of which story discovered this truth also, that the ordinary means of salvation are the express revelations of Scripture, and the ministeries of God's appointment; and whosoever neglects these shall not be supplied with means extraordinary, or if he were, they would be totally ineffectual.

And still the people drew water from the fountains of our Saviour, which streamed out in a full and continual emanation. For adding wave to wave, line to

line, precept upon precept, he reproved the fastidiousness of the "pharisee, that came with eucharist to God and contempt to his brother, and commended the humility of the publican's address, who came deploring his sins, and with modesty and penance, and importunity begged and obtained a mercy. Then he laid hands upon certain young children, and gives them benediction, charging his apostles to admit infants to him, because to them in person, and to such in emblem and signification the kingdom of heaven does appertain. He instructs a young man in the ways and counsels of perfection, besides the observation of precepts, by heroical renunciations and acts of munificent charity. Which discourse, because it alighted upon an undisposed, and an unfortunate subject, (for the young man was very rich) Jesus discourses "how hard it is for a rich man to be saved; but he expounds himself to mean, *that they trust in riches;* and however it is a matter of so great temptation, that it is almost impossible to escape, yet with God nothing is impossible." But when the apostles heard the master bidding the young man sell all and give to the poor and follow him, and for his reward promised him a heavenly treasure; Peter in the name of the rest began to think, that this was their case, and the promise also might concern them; but they asked the question, What shall we have, who have forsaken all and followed thee? Jesus answered, that they should sit upon twelve thrones, judging the twelve tribes of Israel.

And Jesus extended this mercy to every disciple, that should forsake either house or wife or children, or any thing for his sake and the gospel's, and that they should receive a hundred fold in this life, by way of comfort and equivalency, [and in the world to come] thousands of glories and possessions in fruition, and redundancy. For, *they that are last shall be first, and the first shall be last:* and the despised people of this world shall reign like kings, and contempt itself

shall swell up into glory, and poverty into an eternal satisfaction. And these rewards shall not be accounted according to the privileges of nations, or priority of vocation, but readiness of mind, and obedience, and sedulity of operation after calling: which Jesus taught his disciples in the parable of the labourers in the vine-yard, to whom the master gave the same reward, though the times of their working were different; as their calling and employment had determined the opportunity of their labours.

DISCOURSE XVII.

Of Scandal, or Giving and Taking Offence.

A sad curse being threatened in the gospel to them, who offend any of Christ's little ones, that is, such as are novices and babes in christianity, it concerns us to learn our duty and perform it, that we may avoid the curse; for, [a] *woe to all them, by whom offences come.* And although the duty is so plainly explicated and represented in gloss and case by the several commentaries of St. Paul [b] upon this menace of our blessed Saviour, yet because our English word [offence] which is commonly used in this question of scandal, is so large and equivocal, that it hath many pretences, and intricated this article to some inconvenience, it is not without good purpose to draw into one body those propositions, which the masters of spiritual life have described in the managing of this question.

1. By whatsoever we do our duty to God we cannot directly do offence, or give scandal to our brother; because in such cases where God hath obliged us, he hath also obliged himself to reconcile our duty to the

[a] Matth. 18. 7. [b] Rom. 14. 1 Cor. 8. Galat. 5.

designs of God, to the utility of souls, and the ends
charity. And this proposition is to be extended
our obedience to the lawful constitutions of our co
petent superiors, in which cases we are to look up
the commandment, and leave the accidental events
the disposition of that providence, who reconciles d
sonancies in nature, and concenters all the variety
accidents into his own glory. And whosoever
offended at me for obeying God or God's vicegere
is offended at me for doing my duty, and in this the
is no more dispute, but whether I shall displease Go
or my peevish neighbour. These are such whom t
spirit of God complains of under other representmen
they think it strange we run not into the same exc
of riot: their eye is evil, because their master's eye
good: and the abounding of God's grace also m
become to them an occasion of falling, and the lo
suffering of God, the encouragement to sin. In t
there is no difficulty: for in what case soever we
bound to obey God or man, in that case and in t
conjunction of circumstances, we have nothing p
mitted to our choice, and have no authority to re
of the right of God or our superior. And to comp
with our neighbour in such questions, besides that
cannot serve any purposes of piety, if it declines fr
duty in any instance, it is like giving alms out of
portion of Orphanes, or building hospitals with
money and spoils of sacrilege. It is pusillanimity,
hypocrisy, or a denying to confess Christ before m
to comply with any man, and to offend God, or ad
a duty. Whatsoever is necessary to be done, and
made so by God, no weakness or peevishness of m
can make necessary not to be done. For the mat
of scandal is a duty beneath the prime obligations
religion.

2. But every thing which is used in religion is n
matter of precise duty, but there are some thing
which indeed are pious and religious, but dispensab
voluntary, and commutable; such as are volunta

fasts, exterior acts of discipline, and mortification not enjoined; great degrees of exterior worship prostration, long prayers, vigils; and in these things although there is not directly a matter of scandal, yet there may be some prudential considerations in order to charity and edification. By pious actions, I mean, either particular pursuances of a general duty, which are uncommanded in the instance, such as are the minutes and expresses of alms; or else they are commended, but in the whole kind of them unenjoined, such as divines call the counsels of perfection. In both these cases a man cannot be scandalous. For the man doing in charity and the love of God such actions which are aptly expressive of love, the man (I say) is not uncharitable in his purposes; and the actions themselves being either attempts or proceedings toward perfection, or else actions of direct duty, are as innocent in their productions, as in themselves. And therefore without the malice of the recipient cannot induce him into sin; and nothing else is scandal. To do any pious act proceeds from the Spirit of God, and to give scandal, from the spirit of malice, or indiscretion; and therefore a pious action, whose fountain is love and wisdom, cannot end in uncharitableness or imprudence. But because when any man is offended, at what I esteem piety, there is a question, whether the action be pious or no; therefore it concerns him that works to take care, that his action be either an act of duty, though not determined to a certain particular, or else be something counselled in scripture, or practised by a holy person there recorded, and no where reproved; or a practice warranted by such precedents, which modest, prudent, and religious persons account a sufficient inducement of such particulars: for he that proceeds upon such principles derives the warrant of his actions from beginnings, which secure the particular, and quits the scandal.

This I say is a security against the uncharitableness and the sin of scandal; because a zeal of doing pious actions is a zeal according to God: but it is not always a security against the indiscretion of the scandal. He that reproves a foolish person in such circumstances, that provoke him, or make him impudent or blasphemous, did not give scandal, and brought no sin upon himself, though he occasioned it in the other. But if it was probable such effects would be consequent to the reprehension, his zeal was imprudent and rash, but so long as it was zeal for God, and in its own matter lawful, it could not be an active or guilty scandal; but if it be no zeal and be a design to entrap a man's unwariness or passion or shame, and to disgrace the man, by that means or any other to make him sin, then it is directly the offending of our brother. They that preached Christ out of envy intended to do offence to the apostles, but because they were impregnable, the sin rested in their own bosom, and God wrought his own ends by it. And in this sense they are scandalous persons, who fast for strife, who pray for rebellion, who entice simple persons into the snare by colours of religion. Those very exterior acts of piety become an offence, because they are done to evil purposes, to abuse proselytes, and to draw away disciples after them, and make them love the sin, and march under so splendid and fair colours. They who out of strictness and severity of persuasion represent the conditions of the gospel alike to every person, that is, nicer than Christ described them in all circumstances, and deny such liberties of exterior desires and complacency, which may be reasonably permitted to some men, do very indiscreetly, and may occasion the alienation of some men's minds from the entertainments of religion; but this being accidental to the thing itself, and to the purpose of the man, is not the sin of scandal, but it is the indiscretion of scandal, if by such means he divorces any man's mind from the cohabitation and unions of religion: and yet if the pur-

pose of the man be to affright weaker and unwise persons, it is a direct scandal, and one of those ways which the devil uses toward the peopling of his kingdom, it is a plain laying of a snare to entrap feeble and uninstructed souls.

But if the pious action have been formerly joined with any thing that is truly criminal, with idolatry, with superstition, with impious customs, or impure rites, and by retaining the piety, I give cause to my weak brother to think I approve of the old appendage, and by my reputation invite him to swallow the whole action without discerning the case is altered; I am to omit that pious action, if it be not under command, until I have acquitted it from the suspicion of evil company. But when I have done, what in prudence I guess sufficient to thaw the frost of jealousy, and to separate those dissonancies, which formerly seemed united, I have done my duty of charity by endeavouring to free my brother from the snare, and I have done what in Christirn prudence I was obliged, when I have protested against the appendant crime; if afterwards the same person shall entertain the crime upon pretence of my example, who have plainly disavowed it: he lays the snare for himself, and is glad of the pretence, or will in spite enter into the net, that he might think it reasonable to rail at me. I may not with Christian charity or prudence wear the [a] picture of our blessed Lord in rings or medals, though with great affection and designs of doing him all the honour that I can, if by such pictures I invite persons, apt, more to follow me than to understand me, to give divine honour to a picture; but when I have declared my hatred to superstitious worshippings, and given my brother warning of the snare, which his own mistake, or the devil's malice was preparing for him, I may then without danger signify my piety and affec-

[a] Ἐν δακτύλῳ θεοῦ εἰκόνα μὴ περιφέρειν. Dictum proverbialiter, contra leves et inanes ceremonias civilis et popularis religionis.

tions in any civil representments, which are not against God's law, or the customs of the church, or the analogy of faith. And there needs no other reason to be given for this rule, than that there is no reason to be given against it; if the nature of the thing be innocent, and the purpose of the man be pious, and he hath used his moral industry to secure his brother against accidental mischances, and abuses; his duty in this particular can have no more parts and instances.

But it is too crude an assertion to affirm indefinitely that whatsoever hath been abused to evil or superstitious purposes must presently be abjured, and never entertained for fear of scandal; for it is certain that the best things have been most abused; have not some persons used certain verses of the psalter as an antidote against the tooth-ach? and carried the blessed sacrament in pendants about their necks, as a charm to countermand witches? and St. John's gospel as a spell against wild beasts and wilder untamed spirits? Confessions of sins to the ministers of religion hath been made an instrument to serve base ends; and so indeed hath all religion been abused; and some persons have been so receptive of scandal, that they suspected all religion to be a mere stratagem, because they have observed very many men have used it so. For some natures are like sponges, or sugar, whose utmost verge if you dip in wine, it drowns itself by the moisture it sucks up, and is drenched all over, receiving its alteration from within; its own nature did the mischief, and plucks on its own dissolution. And these men are greedy to receive a scandal, and when it is presented but in small instances, they suck it up to the dissolution of their whole religion, being glad of a quarrel, that their impieties may not want all excuse. But yet it is certainly very unreasonable to reject excellent things because they have been abused; as if separable accidents had altered natures and essence, or that they resolve never to for-

give the duties for having once fallen into the hands of unskilful or malicious persons. Hezekiah took away the brazen serpent, because the people abused it to idolatry; but the serpent had long before lost its use; and yet if the people had not been a peevish and refractory and superstitious people, in whose nature it was to take all occasions of superstition; and further yet, if the taking away such occasions and opportunities of that sin in special hath not been most agreeable with the designs of God in forbidding to the people the common use of all images, in the second commandment which was given them after the erection of that brazen statue; Hezekiah possibly would not, or at least, had not been bound to have destroyed that monument of an old story and a great blessing; but have sought to separate the abuse from the minds of men, and retained the image. But in Christianity, when none of these circumstances occur, where by the greatness and plenty of revelations we are more fully instructed in the ways of duty, and when the thing itself is pious, and the abuse very separable, it is infinite disparagement to us, or to our religion, either that our religion is not sufficient to cure an abuse, or that we will never part with it, but we must unpardonably reject a good, because it had once upon it a crust or spot of leprosy, though since it hath been washed in the waters of reformation. The primitive Christians abstained from actions of themselves indifferent, which the unconverted people used, if those actions were symbolical, or adopted into false religions, or not well understood by those they were bound to satisfy: But when they had washed off the accrescences of Gentile superstition, they chose such rites, which their neighbours used, and had designs not imprudent or unhandsome; and they were glad of a heathen temple to celebrate the Christian rites in them, and they made no other change, but that they ejected the devil, and invited their Lord into the possession.

3. In things merely indifferent, whose practice is not limited by command, nor their nature heightened by any appendant piety, we must use our liberty so, as may not offend our brother, or lead him into a sin directly or indirectly. For scandal being directly against charity, it is to be avoided in the same measure, and by the same proportions, in which charity is to be pursued. Now we must so use ourselves, that we must cut off a foot, or pluck out an eye, rather than the one should bear us, and the other lead us to sin and death; we must rather rescind all the natural and sensual or dearest invitation to vice, and deny ourselves lawful things, than that lawful things should betray us to unlawful actions. And this rule is the measure of charity: our neighbour's soul ought to be dearer unto us than any temporal privilege. It is lawful for me to eat herbs, or fish, and to observe an ascetic diet; but if by such austerities I lead others to a good opinion of Montanism, or the practices of Pythagoras, or to believe flesh to be impure, I must rather alter my diet, than teach him to sin by mistaking me. St. Paul gave an instance of eating flesh sold in the shambles from the idol temples; to eat it in the relation of an idol sacrifice, is a great sin; but when it is sold in the shambles, the property is altered to them that understand it so. But yet even this Paul would not do, if by so doing he should encourage undiscerning people to eat all meat conveyed from the temple, and offered to devils. It is not in every man's head to distinguish formalities, and to make abstractions of purpose from exterior acts, and to alter their devotions by new relations and respects depending upon intellectual and metaphysical notions. And therefore it is not safe to do an action, which is not lawful, but after the making distinctions, before ignorant and weaker persons, who swallow down the bole and the box that carries it, and never pare their apple, or take the core out. If I by the law of charity must rather quit my own goods, than suffer my

brother to perish, much rather must I quit my privilege, and those superstructures of favour and grace, which Christ hath given me beyond my necessities, than wound the spirit and destroy the soul of a weak man, for whom Christ died: It is an inordinate affection to love my own ease, and circumstances of pleasure, before the soul of a brother; and such a thing are the privileges of Christian liberty; for Christ hath taken off from us the restraints, which God had laid upon the Jews in meat and holy days; but these are but circumstances of grace given us for opportunities, and cheap instances of charity; we should ill die for our brother, who will not lose a meal to prevent his sin, or change a dish to save his soul. And if the thing be indifferent to us, yet it ought not to be indifferent to us, whether our brother live or die.

4. And yet we must not to please peevish or froward people to betray our liberty, which Christ hath given us. If any man opposes the lawfulness, and licence of indifferent actions, or be disturbed at my using my privileges innocently; in the first case I am bound to use them still; in the second I am not bound to quit them to please him. For in the first instance, he that shall cease to use his liberty, to please him that says his liberty is unlawful, encourages him that says so, in his false opinion, and by complying with him gives the scandal; and he, who is angry with me for making use of it, is a person that, it may be, is crept in to spy out and invade my liberty; but not apt to be reduced into sin by that act of mine, which he detests, for which he despises me, and so makes my person unapt to be exemplar to him; To be angry with me for doing what Christ hath allowed me, and which is part of the liberty he purchased for me, when he took upon himself the form of a servant, is to judge me, and to be uncharitable to me; and he that does so, is before-hand with me, and upon the active part; he does the scandal to me, and by offering to deprive me of my liberty he makes my way to heaven narrow-

er, and more encumbered, than Christ left it, and so places a stumbling stone in my way; I put none in his. And if such peevishness and discontent of a brother engages me to a new and unimposed yoke, then it were in the power of my enemy, or any malevolent person to make me never to keep festival, or never to observe any private fast, never to be prostrate at my prayers, nor to do any thing but according to his leave; and his humour shall become the rule of my actions, and then my charity to him shall be the greatest uncharitableness in the world to myself, and his liberty shall be my bondage. Add to this, that such complying, and obeying the peevishness of discontented persons, is to no end of charity; for besides that such concessions never satisfy persons who are unreasonably angry, because by the same reason they may demand more, as they ask this for which they had no reason at all; it also encourages them to be peevish, and gives fuel to the passion, and feeds the wolf, and so encourages the sin, and prevents none.

5. For he only gives scandal, who induces his brother directly or collaterally into sin, as appears by all the discourses in scripture guiding us in this duty: and it is called, [a] *laying a stumbling block in our brother's way*, a *wounding the conscience of our weak brother*. Thus Balaam was said to lay a scandal before the sons of Israel by tempting them to fornication with the daughters of Moab. Every evil example, or imprudent, sinful, and unwary deportment is a scandal, because it invites others to do the like, leading them by the hand, taking off the strangeness and insolency of the act, which deters many men from entertaining it; and it gives some offers of security to others, that they shall escape as we have done; besides that it is in the nature of all agents, natural and

[a] 1 Cor. 8, 10. 12. Rom. 14. 21. Matth. 5. 29. & 13. 57. Mark 14. 27. & 6. 3. & 4. 17. Luke 7. 23. John 16. 1.

moral, to assimilate either by proper efficiency, or by counsel and moral invitements others to themselves. But this is a direct scandal; and such it is to give money to an idle person, who you know will be drunk with it: or invite an intemperate person to an opportunity of excess, who desires it always, but without thee wants it. Indirectly and accidentally, but very criminally they give scandal, who introduce persons into a state of life, from whence probably they pass into a state of sin; so did the Israelites, who married their daughters to the idolatrous Moabites; and so do they, who entrust a pupil to a vicious guardian. For although God can preserve children in the midst of flames without scorching, yet if they singe their hair, or scorch their flesh, they that put them in, are guilty of the burning. And yet further; if persons so exposed to danger, should escape by miracle, yet they escape not, who expose them to the danger. They who threw the children of the captivity into the furnace were burnt to death, though the children were not hurt; and the very offering a person in our trust to a certain or probable danger foreseen and understood, is a likely way to pass sin upon the person so exposed, but a certain way to contract it in ourselves; it is directly against charity, for no man loves a soul, unless he loves its safety; and he cares not to have his child safe, that throws him into the fire. Hither are to be reduced all false doctrines aptly productive of evil life; the doctrines are scandalous, and the men guilty, if they understand the consequents of their own propositions: or if they think it probable that persons will be led by such doctrines into evil persuasions, though themselves believe them not to be necessary products of their opinions, yet the very publishing such opinions, which (of themselves not being necessary, or otherwise very profitable,) are apt to be understood, by weak persons at least, to ill ends, is against charity, and the duty we owe to our brother's soul.

6. It is not necessary for ever to abstain from things indifferent to prevent the offending of a brother, but only till I have taken away that rock, against which some did stumble, or have done my endeavour to remove it. In questions of religion it is lawful to use primitive and ancient words, at which men have been weakened and seem to stumble, when the objection is cleared, and the ill consequents and suspicion disavowed; and it may be of good use, charity and edification to speak the language of the purest ages, although that some words were used also in the impurest ages, and descended along upon changing, and declining articles; when it is rightly explicated in what sense the best men did innocently use them, and the same sense be now protested. But in this case it concerns prudence to see that the benefit be greater than the danger. And the same also is to be said concerning all the actions and parts of Christian liberty. For if after I have removed the unevenness and objection of the accident, that is, if when I have explained my disrelish to the crime, which might possibly be gathered up and taken into practice by my misunderstood example, still any man will stumble and fall, it is a resolution to fall, a love of danger, a peevishness of spirit, a voluntary misunderstanding; it is not a misery in the man more, than it is his own fault: and whenever the cause of any sin becomes criminal to the man that sins, it is certain that if the other, who was made the occasion, did disavow and protest against the crime, the man that sins, is the only guilty person both in the effect and cause too; for the other could do no more but use a moral and prudent industry to prevent a being misinterpreted; and if he were tied no more, he must quit his interest for ever in a perpetual scruple; and it is like taking away all laws to prevent disobedience, and making all even to secure the world against the effects of pride or stubbornness. I add to this, that since actions indifferent in their own natures are not productive of effects and

actions criminal, it is merely by accident, that men are abused into a sin; that is, by weakness, by misconceit, by something that either discovers malice or indiscretion, which because the act itself does not of itself, if the man does not voluntarily or by intention, the sin dwells no where but with the man that entertains it; the man is no longer weak than he is mistaken, and he is not mistaken or abused into the sin by example of any man who hath rightly stated his own question, and divorced the suspicion of the sin from his action; whatsoever comes after this is not weakness of understanding, but strength of passion; and he that is *always learning, and never comes to the knowledge of the truth,* is something besides a silly man. Men cannot be always [a] *babes in Christ* without their own fault; they are no longer *Christ's little ones,* than they are inculpably ignorant. For it is but a mantle cast over pride and frowardness to think ourselves able to teach others, and yet pretend offence and scandal; to scorn to be instructed, and yet complain that we are offended, and led into sin for want of knowledge of our duty. He that understands his duty, is not a person capable of scandal by things indifferent. And it is certain that no man can say concerning himself, that he is scandalized at another, that is, that he is led into sin by mistake and weakness; for if himself knows it, the mistake is gone; well may the guides of their souls complain concerning such persons, that their sin is procured by offending persons or actions; but he that complains concerning himself to the same purpose, pretends ignorance for other ends, and contradicts himself by his complaint and knowledge of his error. The boy was prettily peevish, who when his father bid him pronounce Thalassius; told him he could not pronounce Thalassius; at the same time speaking the word: just so impotent, weak, and undiscerning a person is that, who would

[a] Ἀσθενεῖς τῇ πίστει. 1. Cor. 8. 12.

forbid me to do an indifferent action upon pretence, that it makes him ignorantly sin; for his saying so confutes his ignorance, and argues him of a worse folly; it is like asking my neighbour, whether such an action be done against mine own will?

7. When an action is apt to be mistaken to contrary purposes, it concerns the prudence and charity of a Christian to use such compliance as best co-operates to God's glory, and hath in it the less danger. The apostles gave an instance in the matter of circumcision, in which they walked warily, and with variety of design, that they might invite the Gentiles to the easy yoke of Christianity, and yet not deter the Jew by a disrespect of the law of Moses. And therefore [a] St. Paul circumcised Timothy, because he was among the Jews and descended from a Jewish parent, and in the instance gave sentence in compliance with the Jewish persuasion; because Timothy might well be accounted for a Jew by birth; unto them the rites of Moses were for a while permitted; but when Titus was brought upon the scene of a mixed assembly, and was no Jew, but a Greek, to whom Paul had taught, *they ought not to be circumcised:* although some Jews watched, what he would do, yet he plainly refused to circumcise him, choosing rather to leave the Jews angry, than the Gentiles scandalized or led into an opinion, that circumcision was necessary; or that he had taught them otherwise out of collateral ends, or that now he did so. But when a case of Christian liberty happened to St. Peter, he was not so prudent in his choice but at the coming of certain Jews from Jerusalem, withdrew himself from the society of the Gentiles, not considering, that it was worse, if the Gentiles, who were invited to Christianity by the sweetness of its liberty and compliance, should fall back, when they that taught them the excellence of Christian liberty durst not stand to it, than if those Jews

[a] Gal. 2. 2, 3, 4, &c.

were displeased at Christianity for admitting Gentiles into its communion after they had been instructed, that God had broken down the partition wall, and made them one sheepfold. It was of greater concernment to God's glory to gain the Gentiles, than to retain the Jews; and yet if it had not, the apostles were bound to bend to the inclinations of the weaker, rather than be mastered by the wilfulness of the stronger, who had been sufficiently instructed in the articles of Christian liberty, and in the adopting the Gentiles into the family of God. Thus if it be a question whether I should abate any thing of my external religion or ceremonies to satisfy a heretic or a contentious person, who pretends scandal to himself, and is indeed of another persuasion; and at the same time I know that good persons would be weakened at such forbearance and estranged from the good persuasion and charity of communion, which is part of their duty, it more concerns charity and the glory of God, that I secure the right, than twine about the wrong, wilful and malicious persons; a prelate must rather fortify and encourage obedience, and strengthen discipline, than by remissness toward refractory spirits, and a desire not to seem severe, weaken the hands of conscientious persons by taking away the marks of difference between them that obey, and them that obey not; and in all cases when the question is between a friend to be secured from apostacy, or an enemy to be gained from indifferency, St. Paul's rule is to be observed; *Do good to all, but especially to the household of faith.* When the church in a particular instance cannot be kind to both, she must first love her own children.

8. But when the question is between pleasing and contenting the fancies of a friend, and the gaining of an enemy, the greater good of the enemy is infinitely to be preferred before the satisfying the unnecessary humour of the friend; and therefore that we may gain persons of a differing religion, it is lawful to entertain

them in their innocent customs, that we may represent ourselves charitable, and just, apt to comply in what we can, and yet for no end complying further than we are permitted. It was a policy of the devil to abuse Christians to the rites of Mithra by imitating the Christian ceremonies; and the Christians themselves were before-hand with him in that policy; for they facilitated the reconcilement of Judaism with Christianity by common rites, and invited the Gentiles to the Christian churches, because they never violated the heathen temples, but loved the men, and imitated their innocent rites, and only offered to reform their errors, and hallow their abused purposes; and this, if it had no other contradictory, or unhandsome circumstance, gave no offence to other Christians, when they had learned to trust them with the government of ecclesiastical affairs, to whom God had committed them, and they all had the same purposes of religion and charity. And when there is no objection against this, but the furies or greater heats of a mistaken zeal; the compliance with evil or unbelieving persons to gain them from their errors to the ways of truth and security, is great prudence and great charity: because it chooses and acts a greater good at no other charge or expence but the disconposing of an intemperate zeal.

9. We are not bound to intermit a good, or a lawful action, as soon as any man tells us it is scandalous, (for that may be an easy stratagem to give me laws, and destroy my liberty:) But either, when the action is of itself, or by reason of a public known indisposition of some persons probably introductive of a sin; or when we know, it is so in fact. The other is but affrighting a man; this only is prudent, that my charity be guided by such rules, which determine wise men to actions or omissions respectively. And therefore a light fame is not strong enough to wrest my liberty from me, but a reasonable belief, or a certain knowledge; in the taking of which estimate we

must neither be too credulous and easy, nor yet ungentle and stubborn; but do according to the actions of wise men, and the charities of a Christian. Hither we may refer the rules of abstaining from things which are of evil report. For not every thing, which is of good report is to be followed, for then a false opinion, when it is become popular, must be professed for conscience sake; nor yet every thing that is of bad report, is to be avoided, for nothing endured more shame and obloquy than Christianity at its first commencement. But by [good report] we are to understand such things, which are well reported of by good men and wise men; or scripture; or the consent of nations; and thus for a woman to marry within the year of mourning is scandalous, because it is of evil report, gives suspicion of lightness or some worse confederacy before the death of her husband. The thing itself is apt to minister the suspicion, and such we are bound to prevent; and unless the suspicion be malicious, or imprudent and unreasonable, we must conceal our actions from the surprises and deprehensions of suspicion. It was scandalous amongst the old Romans not to marry; among the Christians for a clergyman to marry twice, because it was against an apostolical canon; but when it became of ill report for any Christian to marry the second time, because this evil report was begun by the errors of Montanus, and is against a permission of holy scripture, no lay Christian was bound to abstain from a second bed, for fear of giving scandal.

10. The precept of avoiding scandal concerns the governors of the church or state in the making and execution of laws. For no law in things indifferent ought to be made to the provocation of the subject, or against that public disposition, which is in the spirits of men, and will certainly cause perpetual irregularities and schisms. Before the law be made, the superior must comply with the subject; after it is made, the subject must comply with the law; but in

this, the church hath made fair provision, accounting no laws obligatory, till the people have accepted them, and given tacit approbation; for ecclesiastical canons have their time of probation, and if they become a burden to the people, or occasion schisms, tumults, public disunion of affections and jealousies against authority, the laws give place, and either fix not, when they are not first approved, or disappear by disuetude. And in the execution of laws no less care is to be taken; for many cases occur in which the laws can be rescued from being a snare to men's consciences by no other way, but by dispensation, and slacking of the discipline as to certain particulars. Mercy and sacrifice, the letter and the spirit, the words and the intention, the general case and the particular exception, the present disposition and the former state of things, are oftentimes so repugnant, and of such contradictory interests, that there is no stumbling-block more troublesome or dangerous than a severe literal and rigorous exacting of laws in all cases. But when stubbornness or a contentious spirit, when rebellion and pride, when secular interest of ease and licenciousness set men up against the laws, the laws then are upon the defensive, and ought not to give place; it is ill to cure particular disobedience by removing a constitution decreed by public wisdom for a general good. When the evil occasioned by the law is greater than the good designed, or than the good which will come by it in the present constitution of things, and the evil can by no other remedy be healed, it concerns the lawgiver's charity to take off such positive constitutions, which in the authority is merely human, and in the matter indifferent, and evil in the event. The sum of this whole duty I shall choose to represent in the words of an excellent person, St. Jerome: 'We must for the avoiding of scandal quit every thing which may be omitted without prejudice to the threefold truth of life, of justice, and doctrine;' meaning, that what is not expressly com-

manded by God, or our superiors, or what is not expressly commended as an act of piety and perfection, or what is not an obligation of justice, that is, in which the interest of a third person, or else our own Christian liberty is not totally concerned, all that is to be given in sacrifice to mercy and to be made matter of edification and charity: but not of scandal, that is of danger and sin and falling, to our neighbour.

The Prayer.

O Eternal Jesus, who art made unto us wisdom, righteousness, sanctification, and redemption, give us of thy abundant charity, that we may love the eternal benefit of our brother's soul with a true, diligent and affectionate care and tenderness: Give us a fellow-feeling of one another's calamities, a readiness to bear each other's burthens, aptness to forbear, wisdom to advise, counsel to direct, and a spirit of meekness and modesty trembling at our infirmities, fearful in our brother's dangers, and joyful in his restitution and securities. Lord, let all our actions be pious and prudent, ourselves wise as serpents, and innocent as doves, and our whole life exemplar and just and charitable, that we may like lamps shining in thy temple serve thee, and enlighten others and guide them to thy sanctuary, and that shining clearly and burning zealously, when the bridegroom shall come to bind up his jewels, and beautify his spouse, and gather his saints together, we and all thy Christian people knit in a holy fellowship may enter into the joy of our Lord, and partake of the eternal refreshments of the kingdom of light and glory, where thou, O holy and eternal Jesu, livest and reignest in the excellencies of a kingdom, and the infinite durations of eternity. Amen.

DISCOURSE XVIII.

Of the Causes and Manner of the Divine Judgments.

GOD'S judgments are like the writing upon the wall, which was a missive of anger from God upon Belshazzar, it came upon an errand of revenge, and yet was writ in so dark characters, that none could read it but a prophet.[a] Whenever God speaks from heaven, he would have us to understand his meaning; and if he declares not his sense in particular signification, yet we understand his meaning well enough, if every voice of God lead us to repentance. Every sad accident is directed against sin, either to prevent it, or to cure it; to glorify God, or to humble us; to make us go forth of ourselves, and to rest upon the centre of all felicities, that we may derive help from the same hand, that smote us. Sin and punishment are so near relatives, that when God hath marked any person with a sadness, or unhandsome accident, men think it warrant enough for their uncharitable censures, and condemn the man, whom God hath smitten, making God the executioner of our uncertain or ungentle sentences. *Whether sinned this man, or his parents, that he was born blind?* said the Pharisees to our blessed Lord: *Neither this man nor his parents*, was the answer; meaning, that God had other ends in that accident to serve; and it was not an effect of wrath, but a design of mercy both directly and collaterally. God's glory must be seen clearly by occasion of curing the blind man. But in the present case the answer was something different. Pilate slew the Galileans, when they were sacrificing in their conventicles apart from the Jews. For they first had separated from obedience, and paying tribute to Cæsar, and then from the church, who disavowed their muti-

[a] Πᾶν τῷ δ' ἀθανάτων ἀφανὲς νόῳ ἀνθρώποισι. *Solon.*

nous and discontented doctrines. The cause of the one and the other are linked in mutual complications and endearment, and he who despises the one, will quickly disobey the other. Presently upon the report of this sad accident, the people run to the judgment seat, and every man was ready to be accuser and witness and judge upon these poor destroyed people; but Jesus allays their heat, and though he would by no means acquit these persons from deserving death for their denying tribute to Cæsar, yet he alters the face of the tribunal, and makes those persons, who were so apt to be accusers and judges, to act another part, even of guilty persons too, that since they will needs be judging, they might judge themselves, for [[a] *think not these were greater sinners, than all the other Galileans, because they suffered such things. I tell you nay, but except ye repent ye shall all likewise perish;*] meaning, that although there was great probability to believe such persons, schismatics (I mean) and rebels, to be the greatest sinners of the world, yet themselves who had designs to destroy the Son of God, had deserved as great damnation. And, yet it is observable, that the holy Jesus only compared the sins of them that suffered with the estate of the other Galileans, who suffered not; and that also applies it to the persons present who told the news, to consign this truth unto us, that when persons confederate in the same crimes are spared from a present judgment falling upon others of their own society, it is indeed a strong alarm to all to secure themselves by repentance against the hostilities and eruptions of sin; but yet it is no exemption or [b] security to them that escape, to believe themselves persons less sinful; [c] For God

[a] Luke 13. 2.

[b] —Χρόνῳ τοι Κυρίῳ Τ' ἐν ἡμέρᾳ
Θεοὺς ἀτίζων τις βροτῶν δώσει δίκην. *Æschyl.* Ἱκέτιδες.

[c] Pius scilicet Deus partem percussit sententiæ suæ gladio, ut partem corrigeret exemplo, probaretque omnibus simul, et coercendo censuram, et indulgendo pietatem. *Salvian.*

sometimes decimates or tithes delinquent persons, and they die for a common crime according as God hath cast their lot in the decrees of predestination; and either they that remain are sealed up to a worse calamity, or left within the reserves and mercies of repentance; for in this there is some variety of determination and undiscerned providence.

The purpose of our blessed Saviour is of great use to us in all the traverses and changes, and especially the sad and calamitous accidents of the world. But in the misfortune of others we are to make other discourses concerning divine judgments, than when the case is of nearer concernment to ourselves. For first, when we see a person come to an unfortunate and untimely death, we must not conclude such a man perishing miserable to all eternity [a]. It was a sad calamity that fell upon the man of Judah, that returned to eat bread into the prophet's house contrary to the word of the Lord; he was abused into the act by a prophet, and a pretence of a command from God; and whether he did violence to his own understanding, and believed the man, because he was willing, or did it in sincerity, or in what degree of sin or excuse the action might consist, no man there knew, and yet a lion slew him, and the lying prophet that abused him escaped, and went to his grave in peace: Some persons joined in society or interest with criminals have perished in the same judgments; and yet it would be hard to call them equally guilty who in the accident were equally miserable and involved. And they who are not strangers in the affairs of the world cannot but have

[a] De Annuâ et Saphirâ dixit Origenes. Digni enim erant in hoc sæculo recipere peccatum suum, ut mundiores exeant ab hâc vitâ, mundati castigatione istâ illatâ per mortem communem, quoniam credentes erant in Christum. Ideo ait St. Aug. l. 3. c. 1, cont. Parmen. et Cassian. Col. 6. c. 11.

—Vetabo qui Cereris sacrum
Vulgarit arcanæ, sub iisdem
Sit trabibus, fragilemque mecum
Solvat phaselum: sæpe Diespiter
Neglectus, incesto addidit integrum.

Hor. l. 3. od. 2.

heard, or seen some persons, who have lived well and moderately, though not like the flames of the holocaust, yet like the ashes of incense, sending up good perfumes, and keeping a constant and slow fire of piety and justice, yet have been surprised in the midst of some unusual unaccustomed irregularity, and died in that sin; a sudden gaiety of fortune, a great joy, a violent change, a friend is come, or a marriage day, hath transported some persons to indiscretions and too bold a licence, and the indiscretion hath betrayed them to idle company, and the company to drink, and drink to a fall, and that hath hurried them to their grave; and it were a sad sentence to think God would not repute the untimely death for a punishment great enough to that deflexion from duty, and judge the man according to the constant tenor of his former life; unless such an act was of malice great enough to outweigh the former habits, and interrupt the whole state of acceptation and grace. Something like this was the case of Uzzah, who espying the tottering ark went to support it with an unhallowed hand; God smote him, and he died immediately. It were too severe to say his zeal and indiscretion carried him beyond a temporal death to the ruins of eternity. Origen and many others have made themselves eunuchs for the kingdom of heaven, and did well after it; but those that did so, and died of the wound, were smitten of God and died in their folly; and yet it is rather to be called a sad consequence of their indiscretion, than the express of a final anger from God Almighty. For as God takes off our sins and punishments by parts, remitting to some persons the sentence of death, and inflicting the fine of a temporal loss, or the gentle scourge of a lesser sickness: so also he lays it on by parts, and according to the proper proportions of the man and of the crime; and every transgression, and lesser deviation from our duty does not drag the soul to death eternal, but God suffers our repentance, though imperfect, to have an imperfect effect, knock-

ing off the fetters by degrees, and leading us in some cases to a council, in some to judgment, and in some to hell fire; but it is not always certain that he who is led to the prison doors shall there lie entombed; and a man may by a judgment be brought to the gates of hell, and yet those gates shall not prevail against him. This discourse concerns persons whose life is habitually fair and just, but are surprized in some unhandsome, but less criminal action, and die or suffer some great calamity, as the instrument of its expiation or amendment.

2. But if the person, upon whom the judgment falls, be habitually vicious; or the crime of a clamorous nature, or deeper tincture; if the man *sin a sin unto death*, and either meets it or some other remarkable calamity, not so feared as death; provided we pass no further than the sentence we see then executed, it is not against charity or prudence, to say; this calamity in its own formality, and by the intention of God is a punishment and judgment. In the favourable cases of honest and just persons, our sentence and opinions ought also to be favourable; and in such questions to incline ever to the side of charitable construction, and read other ends of God in the accidents of our neighbour, than revenge or express wrath. But when the impiety of a person is scandalous and notorious, when it is clamorous and violent, when it is habitual and yet corrigible, if we find a sadness and calamity dwelling with such a sinner, especially if the punishment be spiritual; we read the sentence of God written with his own hand, and it is not sauciness of opinion, or a pressing into the secrets of providence to say the same thing, which God hath published to all the world in the expresses of his Spirit; In such cases we are to observe the *severity of God; on them that fall severity*; and to use those judgments as instruments of the fear of God, and arguments to hate sin, which we could not well do, but that we must look on them as verifications of God's threatening against

great and impenitent sinners. But then if we descend to particulars, we may easily be deceived.

For some are diligent to observe the accidents and chances of providence upon those especially, who differ from them in opinion; and whatever ends God can have, or whatever sins man can have, yet we lay that in fault which we therefore hate, because it is most against our interest; the contrary opinion is our enemy, and we also think God hates it: but such fancies do seldom serve either the ends of truth or charity. [a] Pierre Calceon died under the barber's hand, there wanted not some who said, it was a judgment upon him for condemning to the fire the Pucelle of France, who prophecied the expulsion of the English out of the kingdom. They that thought this believed her to be a prophetess; but others that thought her a witch, were willing to find out another conjecture for the sudden death of the gentleman. Garnier earl of Gretz kept the patriarch of Jerusalem from his right in David's tower and the city; and died within three days; and by Dabert the patriarch it was called a judgment upon him for his sacrilege. But the uncertainty of that censure appeared to them that considered that Baldwin (who gave commission to Garnier to withstand the patriarch) did not die; but Godfrey of Bouillon did die immediately after he had passed the right to the patriarch, and yet when Baldwin was beaten at Rhamula, [b] some bold people pronounced that then God punished upon the patriarch's score; and thought his sacrilege to be the secret cause of his overthrow, and yet his own pride and rashness was the more visible, and the judgment was but a cloud, and passed away quickly into a succeeding victory. But I instance in a trifle. Certain it is, that God removed the candlestick from the Levantine churches, be-

[a] Pendula dum tonsor secat excrementa capilli,
Expirans cadit, et gelidâ tellure cadaver
Decubat: ultrices sic pendunt crimina pœnas. *Valerand.*

[b] Baron. A. D. 1100 et 1004.

cause he had a quarrel unto them; for that punishment is never sent upon pure designs of emendation, or for direct and immediate purposes of the divine glory, but ever makes reflection upon the past sin; but when we descend to a judgment of the particulars, God walks so in the dark to us, that it is not discerned upon what ground he smote them. [a] Some say it was because they dishonoured the eternal Jesus in denying the procession of the Holy Ghost from the Son: and in this some thought themselves sufficiently assured by a sign from heaven, because the Greeks lost Constantinople upon Whitsunday, the day of the festival of the Holy Spirit. The church of Rome calls the churches of the Greek communion, schismatical, and thinks God righted the Roman quarrel when he revenged his own. Some think they were cut off for being breakers of images; others think that their zeal against images was a means they were cut off no sooner; and yet he that shall observe what innumerable sects, heresies, and factions were commenced against them, and how they were wanton with religion, making it serve ambitious and unworthy ends, will see that besides the ordinary conjectures of interested persons, they had such causes of their ruin, which we also now feel heavily incumbent upon ourselves. To see God adding eighteen years to the life of Hezekiah upon his prayer, and yet cutting off the young son of David begotten in adulterous embraces; to see him, rejecting Adonijah, and receiving Solomon to the kingdom, begotten of the same mother, whose son God in anger formerly slew; to observe his mercies to Manasses, in accepting him to favour, and continuing the kingdom to him, and his severity to Zedekiah in causing his eyes to be put out; to see him rewarding Nebuchadnezzar with the spoils of Egypt for destroying Tyre, and executing God's severe anger against it, and yet punishing others for be-

[a] Estius.

ing executioners of his wrath upon Jerusalem, even then when he purposed to chastise it; to see Wenceslaus raised from a peasant to a throne, and Pompey from a great prince reduced to that condition, that a pupil and an eunuch passed sentence of death upon him; to see great fortunes fall into the hand of a fool, and honourable old persons, and learned men descend to unequal beggary; to see him strike a stroke with his own hand in the conversion of Saul, and another quite contrary in the cutting off of Judas, must needs be some restraint to our judgments concerning the general state of those men, who lie under the rod; but it proclaims an infinite uncertainty in the particulars, since we see contrary accidents happening to persons guilty of the same crime, or put in the same indispositions. God hath marked all great sins with some signal and express judgments, and hath transmitted the records of them, or represented them before our eyes; that is, hath done so in our age, or it hath been noted to have been done before, and that being sufficient to affright us from those crimes, God hath not thought it expedient to do the same things to all persons in the same cases, having to all persons produced instances and examples of fear by fewer accidents sufficient to restrain us, but not enough to pass sentence upon the changes of Divine Providence.

But sometimes God speaks plainer, and gives us notice, what crimes he punishes in others, that we may the rather decline such rocks of offence. If the crime and the punishment be symbolical, and have proportion and correspondence of parts, the hand of God strikes the man, but holds up one finger to point at the sin. The death of the child of Bathsheba was a plain declaration, that the anger of God was upon David for the adulterous mixture. That blasphemer, whose tongue was presently struck with an ulcerous

[a] Fulgos. lib. 9. c. 12.

tumour, with his tongue declared the glories of God, and his own shame. And it was not doubted but God when he smote the lady of Dominicus Silvius the duke of Venice with a loathsome and unsavoury disease, did intend to chastise a remarkable vanity of her's in various and costly perfumes, which she affected in an unreasonable manner, and to very evil purposes. And that famous person, and of excellent learning Giachettus of Geneva, being by his wife found dead in the unlawful embraces of a stranger woman, who also died at the same instant, left an excellent example of God's anger upon the crime, and an evidence, that he was then judged for his intemperate lust. Such are all those * punishments, which are natural consequents to a crime, as dropsies, redness of eyes, dissolution of nerves, apoplexies to continual drunkenness; to intemperate eating, short lives and sudden deaths; to lust, a caitive slavish disposition, and a foul diseased body; fire and sword, and depopulation of towns and villages, the consequents of ambition and unjust wars: poverty to prodigality; and all those judgments, which happen upon cursings and horrid imprecations, when God is under a curse called to attest a lie, and to connive at impudence; or when the oppressed persons in the bitterness of their souls wish evil and pray for vengeance on their oppressors; or that the church upon just cause inflicts spiritual censures, and delivers unto Satan, or curses and declares the divine sentence against sinners, as St. Peter against Ananias and Saphira, and St. Paul against Elymas, and of old Moses against Pharaoh and his Egypt: (of this nature also was the plague of a withered hand inflicted upon Jeroboam, for stretch-

* Pœna tamen præsens cum tu deponis amictum
Turgidus, et crudum pavonem in balnea portas.
Hinc subitæ mortes, atque intestata senectus.

Juven. Sat. 1.

Quos nimis effrenes habui, nunc vapulo renes:
Sic luitur juvenis culpa dolore senis.

ing forth his hand to strike the prophet.) In these and all such instances the offspring is so like the parent, that it cannot easily be concealed; sometime the crime is of that nature, that it cries aloud for vengeance, or is threatened with a special kind of punishment, or by the observation and experience of the world hath regularly happened to a certain sort of persons, such as are dissolutions of estates, the punishment of sacrilege; a descending curse upon posterity for four generations, specially threatened to the crime of idolatry; any plague whatsoever to oppression; untimely death to murder; an unthriving estate to the detention of tithes, or whatsoever is God's portion allotted for the services of religion; untimely and strange deaths to the persecutors of Christian religion; Nero killed himself, Domitian was killed by his servants, Maximinus and Decius were murdered, together with their children, Valerianus, imprisoned, flead and slain with tortures by Sapor, King of Persia, Diocletian perished by his own hand, and his house burnt with the fate of Sodom and Gomorrha, with fire from above; Antiochus the president under Aurelian, while Agapetus was in his agony and sufferance of martyrdom, cried out of a flame within him, and died; Flaccus vomited out his entrails presently after he had caused Gregory bishop of Spoleto to be slain, and Dioscorus the father of St. Barbara had accused and betrayed his daughter to the hangman's cruelty for being a Christian, and he died by the hand of God by fire from heaven. These are God's tokens, marks upon the body of infected persons, and declare the malignity of the disease, and bids us all beware of those determined crimes.

3. But then in these and all other accidents we must first observe from the cause to the effect, and then judge from the effect concerning the nature and the degree of the cause; we cannot conclude; this family is lessened, beggared, or extinct, therefore they are guilty of sacrilege: but thus; they are sacrile-

gious, and God hath blotted out their name from among the posterities, therefore this judgment was an express of God's anger against sacrilege; the judgment will not conclude a sin, but when a sin infers the judgment with a legible character, and a prompt signification, not to understand God's choice is next to stupidity or carelessness. [a]Arius was known to be a seditious, heretical, and dissembling person, and his entrails descended on the earth, when he went to cover his feet; it was very suspicious, that this was the punishment of those sins, which were the worst in him; but he that shall conclude Arius was a heretic, or seditious upon no other ground, but because his bowels gushed out, begins imprudently, and proceeds uncharitably. But it is considerable that men do not arise to great crimes on the sudden, but by degrees of carelessness to lesser impieties, and then to clamorous sins: And God is thereforesaid to punish great crimes or actions of highest malignity, because they are commonly productions from the spirit of reprobation, they are the highest ascents and suppose a body of sin; and therefore although the judgment may be intended to punish all our sins, yet it is like the Syrian army, it kills all that are its enemies, but it hath a special commission to fight against none but the King of Israel, because his death would be the dissolution of the body; and if God humbles a man for his great sin, that is, for those acts which combine, and consummate all the rest, possibly the body of sin may separate, and be apt to be scattered and subdued by single acts and instruments of mortification; and therefore it is but reasonable in our making use of

[a] ——Ruit Arius alvo
Infelix plus mente cadens, lethúmque peremptus
Cum Juda commune tulit, qui gutture pendens.
Visceribus curvatus obit; nec pœna sequestrat
Quos par culpa ligat, qui majestatis honori
Vulnus, ab ore parant: hic prodidit, ille diremit
Sacrilega de voce——

Poet. Christ. apud Baron. T. 3.

God's judgments upon others to think that God will rather strike at the greatest crimes; not only because they are in themselves of greatest malice and iniquity, but because they are the sum total of the rest, and by being great progressions in the state of sin, suppose all the rest included; and we by proportioning and observing the judgment to the highest, acknowledge the whole body of sin to lie under the curse, though the greatest only was named, and called upon with the voice of thunder. And yet because it sometimes happens, that upon the violence of a great and new occasion some persons leap into such a sin, which in the ordinary course of sinners uses to be the effect of an habitual and growing state, then, if a judgment happens, it is clearly appropriate to that one great crime, which as of itself it is equivalent to a vicious habit, and interrupts the acceptation of all its former contraries, so it meets with a curse, such as usually God chooses for the punishment of a whole body and state of sin. However, in making observation upon the expresses of God's anger, we must be careful that we reflect not with any bitterness or scorn upon the person of our calamitous brother, lest we make that to be an evil to him, which God intends for his benefit, if the judgment was medicinal; or that we increase the load already great enough to sink him beneath his grave, if the judgment was intended for a final abscission.

4. But if the judgments descend upon ourselves, we are to take another course; not to enquire into particulars to find out the proportions (for that can only be a design to part with just so much as we must needs) but to mend all that is amiss; for then only we can be secure to remove the Achan, when we keep nothing within us or about us, that may provoke God to jealousy or wrath. And that is the proper product of holy fear, which God intended should be the first effect of all his judgments: and of this God is so careful, and yet so kind and provident, that fear might

not be produced always at the expence of a great suffering, that God hath provided for us certain prologues of judgment, and keeps us waking with alarms, that so he might reconcile his mercies with our duties. Of this nature are epidemical diseases, not yet arrived at us, prodigious tempests, thunder and loud noises from heaven, and he that will not fear when God speaks so loud, is not yet made soft with the impresses and perpetual droppings of religion. "[a] Venerable Bede reports of St. Chad, that if a great gust of wind suddenly arose, he presently made some holy ejaculation to beg favour of God for all mankind, who might possibly be concerned in the effects of that wind; but if a storm succeeded, he fell prostrate to the earth, and grew as violent in prayer, as the storm was either at land or sea. But if God added thunder and lightening, he went to the church, and there spent all his time during the tempest in reciting litanies, psalms, and other holy prayers, till it pleased God to restore his favour, and to seem to forget his anger. And the good bishop added this reason; because there are the extensions and stretchings forth of God's hand, and yet he did not strike, but he that trembles not, when he sees God's arm held forth to strike us, understands neither God's mercies nor his own danger; he neither knows what those horrors were which the people saw from mount Sinai, nor what the glories and amazements shall be at the great day of judgment. And if this religious man had seen Tullus Hostilius the Roman king, and Anastasius a christian emperor, but a reputed heretic, struck dead with thunder-bolts, and their own houses made their urns to keep their ashes in, there could have been no posture humble enough, no prayers devout enough, no place holy enough, nothing sufficiently expressive of his fear, and his humility, and his adoration and religion to the almighty, and infinite power and glorious mercy of,

[a] Hist. Gent. Anglor. l. 3. c. 18.

God, sending out his emissaries to denounce war with designs of peace. A great Italian general seeing the sudden death of Alfonsus duke of Ferrara, kneeled down instantly, saying, 'And shall not this sight make me religious?' Three and twenty thousand fell in one night in the Assyrian camp, who were all slain for fornication. And this so prodigious a judgment was recorded in scripture for our example and affrightment, that we should not with such freedom entertain a crime, which destroyed so numerous a body of men in the darkness of one evening: fear, and modesty, and universal reformation, are the purposes of God's judgments upon us, or in our neighbourhood.

5. Concerning judgments happening to a nation or a church, the consideration is particular, because there are fewer capacities of making sins to become national than personal; and therefore if we understand when a sin is national, we may the rather understand the meaning of God's hand, when he strikes a people. For national sins grow higher and higher not merely according to the degree of the sin, or the intention alone, but according to the extention; according to its being national, so it is productive of more or less mischief to a kingdom. Customary iniquities amongst the people do then amount to the account of national sins, when they are of so universal practice as to take in well near every particular; *such as was that of Sodom, not to leave ten righteous in all the country; and such were the sins of the old world, who left but eight persons to escape the angry baptism of the flood. And such was the murmur of the children of Israel, refusing to march up to Canaan at the commandment of God, they all murmured but Caleb and Joshua; and this God in the case of the Amalekites calls the

* Fœcunda culpæ sæcula, nuptias
Primum inquinavere, & genus & domos
Hoc fonte derivata clades
In patriam populúmque fluxit.

Hor. l. 3. od. 6.

fulfilling of their sins, and a filling up the measure of their iniquities. And hither also I reckon the defection of the ten tribes from the house of Judah, and the Samaritan schism; these caused the total extirpation of the offending people. For although these sins were personal and private at first, yet when they come to be universal by diffusion and dissemination, and the good people remaining among them, but are like drops wine in a tun of water, of no consideration with God, save only to the preservation [a] of their own persons: then, although the persons be private, yet all private or singular persons make the nation. But this hath happened but seldom in christianity: I think indeed never, except in the case of mutinies and rebellion against their lawful prince, or the attesting violence done in unjust wars; but God only knows, and no man can say that any sin is national by diffusion, and therefore in this case we cannot make any certain judgment, or advantage to ourselves, or very rarely, by observing the changes of providence upon a people.

But the next above this in order to the procuring popular judgments is public impunities, the not doing justice upon criminals publickly complained of, and demanded, especially when the persons interested call for justice and execution of good laws, and the prince's arm is at liberty and in full strength, and there is no contrary reason in the particular instance to make compensation to the public for the omission, or no care taken to satisfy the particular. Abimelech thought he had reason to be angry with Isaac for saying Rebecca was his sister, for one of the people might have lain with thy wife, and thou shouldest have brought evil upon us. Meaning that the man should have escaped unpunished by reason of the mistake, which very impunity he feared might be expounded to be a continuance and encouragement to the sin. But this was no more than his fear; the

[a] Ezek. 14. 20.

case of the Benjamites comes home to this present article; for they refused to do justice upon the men that had ravished and killed the Levite's concubine, they lost twenty-five thousand in battle, their cities were destroyed, and the whole tribe almost extinguished. For punishing public and great acts of injustice is called in Scripture, [a] *putting away the evil from the land;* because to this purpose the sword is put into the prince's hand, and he *bears the sword in vain*, who ceases to protect his people: and not to punish the evil is a voluntary retention of it, unless a special case intervene, in which the prince thinks it convenient to give a particular pardon, provided this be not encouragement to others nor without great reason, big enough to make compensation for the particular omission, and with care to render some other satisfaction to the person injured; in all other cases of importunity that sin becomes national by forbearing, which in the act was personal; and it is certain the impunity is a spring of universal evils, it is no thank to the public if the best man be not as bad as the worst.

But there is a step beyond this and of a more public concernment, such are the laws of Omri, when a nation consents to it, and makes ungodly statutes; when mischief is established as a law, then the nation is engaged to some purpose. When I see the people despise the governors, scorn and rob and disadvantage the ministers of religion, make rude addresses to God, to his temple, to his sacraments, I look upon it as the insolencies of an untaught people, who would as readily do the contrary, if the fear of God and the king were upon them by good examples, and precepts, and laws, and severe executions. And further yet, when the more public and exemplar persons are without sense of religion, without a dread of majesty, without reverence to the church, without impresses of conscience and the tenderness of a religious fear to-

[a] Deut. 25. 23.

wards God; as the persons are greater in estimation of law, and in their influences upon the people, so the score of the nation advances, and there is more to be paid for in popular judgments. But when iniquity or irreligion is made a sanction, and either God must be dishonoured or the church exauthorated, or her rites invaded by a law, then the fortune of the kingdom is at stake. [a] No sin engages a nation so much, or is so public, so solemn iniquity as is a wicked law. Therefore it concerns princes and states to secure the piety and innocency of their laws; and if there be any evil laws, which upon just grounds may be thought productive of God's anger, because a public misdemeanor cannot be expiated, but by a public act of repentance, or a public calamity, the laws must either have their edge abated by a disuetude, or laid asleep by a non-execution, or dismembered by contrary provisoes, or have the sting drawn forth by interpretation, or else by abrogation be quite rescinded. But these are national sins within itself, or within its own body, by the act of the body (I mean) diffusive or representative, and they are like the personal sins of men in or against their own bodies in the matter of sobriety. There are others in the matter of justice as the nation relates to others people communicating in public intercourse.

For as the intercourse between man and man in the actions of commutative and distributive justice, are the proper matter of virtues and vices personal, so are the transactions between nation and nation against the public rules of justice, sins national directly, and in their first original, and answer to injustice between man and man; such are commencing war upon unjust titles, invasion of neighbour's territories, confe-

[a] ——Ilion, Ilion,
Fatalis, incestúsque Judex,
Et mulier peregrina vertit
In pulverem, ex quo destituit Deos
Mercede pacta Laomedon——
Hor. l. 3. od. 3.

deracies and aids upon tyrannical interest, wars against true religion or sovereignty, violation of the laws of nations, which they have consented to as the public instrument of accord and negociation, breach of public faith, defending pirates, and the like. When a public judgment comes upon a nation, these things are to be thought upon, that we may not think ourselves acquitted by crying out against swearing and drunkenness and cheating in manfactures, which unless they be of universal dissemination, and made national by diffusion, are paid for upon a personal score; and the private infelicities of our lives will either expiate or punish them severely. But while the people mourns for those sins, of which their low condition is capable, sins that may produce a popular fever, or perhaps the plague, while the misery dwells in cottages, and the princes often have indemnity, as it was in the case of David; yet we may not hope to appease a war, to master a rebellion, to cure the public distemperatures of a kingdom, which threatens not the people only, or the governors also, but even the government itself, unless the sins of a more public capacity be cut off by public declarations, or other acts of national justice and religion. But the duty, which concerns us all in such cases, is, that every man in every capacity should enquire into himself, and for his own portion of the calamity put in his own symbol of emendation, for his particular, and his prayers for the public interest; in which it is not safe, that any private persons should descend to particular censures of the crimes of princes and states, no not towards God, unless the matter be notorious and past a question; but it is a sufficient assoilment of this part of his duty, if when he hath set his own house in order, he would pray with indefinite significations of his charity and care of the public, that God would put it into the hearts of all whom it concerns, to endeavour the removal of the sin, that hath brought the exterminating angel upon the nation. But yet there are sometimes

great lines drawn by God in the expresses of his anger in some judgments upon a nation; and when the judgment is of that danger as to invade the very constitution of a kingdom, the proportions that judgements many times keep to their sins intimate that there is some national sin, in which either by diffusion, or representation, or in the direct matter of sins, as false oaths, unjust wars, wicked confederacies, or ungodly laws, the nation in the public capacity is delinquent.

For as the nation hath in sins a capacity distinct from the sins of all the people, in as much as the nation is united in one hand, guarded by a distinct and a higher angel, as Persia by St. Michael, transacts affairs in a public right, transmits influence to all particulars from a common fountain, and hath intercourse with other collective bodies, who also distinguish from their own particulars: so likewise it hath punishments distinct from those infelicities, which vex particulars; punishments proportionable to itself, and to its own sins: such as are change of governments, of better into worse, of monarchy into aristocracy, and so to the lowest ebb of democracy, death of princes, infant kings, foreign invasion, civil wars, a disputable title to the crown, making a nation tributary, conquest by a foreigner, and which is worst of all, removing the candlestick from the people by extinction of the church, or that, which is necessary to its conservation, the several orders and ministeries of religion; and the last hath also proper sins of its own analogy, such as are false articles in the public confessions of a church, schism from the catholic, public scandals, a general viciousness of the clergy, an indifferency in religion, without warmth and holy fires of zeal, and

* Diis te minorem quòd geris, imperas.
Hinc omne principium, huc refer exitum;
Dii multa neglecti dederunt
Hesperiæ mala luctuosæ.
Hor. l. 3, od. 6.

diligent pursuance of all its just and holy interests: now in these and all parallel cases, when God by punishments hath probably marked and distinguished the crime, it concerns public persons to be the more forward and importunate in consideration of public irregularities: and for the private also not to neglect their own particulars; for by that means although not certainly, yet probably they may secure themselves from falling in the public calamity. It is not infallibly sure, that holy persons shall not be smitten by the destroying angel; for God in such deaths hath many ends of mercy, and some of providence to serve; but such private and personal emendations and devotions are the greatest securities of the men against the judgement, or the evil of it, preserving them in this life, or wafting them over to a better. Thus many of the Lord's champions did fall in battle, and the armies of the Benjamites did twice prevail upon the juster people of all Israel; and the Greek empire hath declined and shrunk under the fortune and power of the Ottoman family: and the Holy Land, which was twice possessed by christian princes, is now in the dominion of unchristened Saracens; and in the production of these alterations many a gallant and pious person suffered the evils of war, and the change of an untimely death.

But the way for the whole nation to proceed in cases of epidemical diseases, wars, great judgments, and popular calamities, is to do in the public proportion the same, that every man is to do for his private; by public acts of justice, repentance, fastings, pious laws, and execution of just and religious edicts, making peace, quitting of unjust interests, declaring publickly against a crime, protesting in behalf of the contrary virtue or religion; and to this also every man, as he is a member of the body politick, must co-operate, that by a repentance in diffusion, help may come as well as by a sin of universal dissemination the plague was hastened and invited the rather. But in these

cases all the work of discerning and pronouncing concerning the cause of the judgment, as it must be without asperity, and only for designs of correction and emendation, so it must be done by kings and prophets, and the assistance of other public persons, to whom the public is committed. Joshua cast lots upon Achan, and discovered the public trouble in private instance; and of old, the prophets had it in commission to reprove the popular iniquity of nations, and the confederate sins of kingdoms: and in this, Christianity altered nothing: and when this is done modestly, prudently, humbly, and penitently, oftentimes the tables turn immediately, but always in due time; and a great alteration in a kingdom becomes the greatest blessing in the world, and fastens the church, or the crown, or the public peace in bands of great continuance and security; and it may be, the next age shall feel the benefits of our sufferance and repentance; and therefore as we must endeavour to secure it, so we must not be too decretory in the case of others, or disconsolate or diffident in our own, when it may so happen, that all succeeding generations shall see, that God pardoned us, and loved us even when he smote us. Let us all learn to fear, and walk humbly. The churches of Laodicea, and the Colossians suffered a great calamity within a little while after the spirit of God had sent them two epistles by the ministry of St. Paul: their cities were buried in an earthquake, and yet we have reason to think they were churches beloved of God and congregations of holy people.

The Prayer.

O Eternal and powerful God, thou just and righteous governor of the world, who callest all orders of men by precepts, promises and threatenings, by mercies and by judgments, teach us to admire and adore all the wisdom, the effects and infinite varieties

of thy providence, and make us to dispose ourselves so by obedience, by repentance, by all the manners of holy living, that we may never provoke thee to jealousy, much less to wrath and indignation against us. Keep far from us the sword of the destroying angel, and let us never perish in the public expresses of thy wrath, in diseases epidemical, with the furies of war, with calamitous, sudden and horrid accidents, with unusual diseases, unless that our so strange fall be more for thy glory and our eternal benefit, and then thy will be done. We beg thy grace that we may cheerfully conform to thy holy will and pleasure. Lord open our understandings, that we may know the meaning of thy voice, and the signification of thy language, when thou speakest from heaven in signs and judgments; and let a holy fear so soften our spirits, and an intense love so inflame and sanctify our desires, that we may apprehend every intimation of thy pleasure at its first and remotest and most obscure representment, that so we may with repentance go out to meet thee, and prevent the expresses of thine anger. Let thy restraining grace and the observation of the issues of thy justice so allay our spirits, that we be not severe and forward in condemning others, nor backward in passing sentence upon ourselves; make us to obey thy voice described in holy scripture, to tremble at thy voice expressed in wonders, and great effects of providence, to condemn none but ourselves, nor to enter into the recesses of thy sanctuary, and search the forbidden records of predestination but that we may read our duty in the pages of revelation, not in the labels of accidental effects, that thy judgments may confirm thy word, and thy word teach us our duty, and we by such excellent instruments may enter in and grow up in the ways of godliness through Jesus Christ our Lord. Amen.

SECT. XV.

Of the Accidents happening from the Death of Lazarus, until the Death and Burial of Jesus.

WHILE Jesus was in Galilee, messengers came to him from Martha, and her sister Mary, that he would hasten into Judea to Bethany, to relieve the sickness and imminent dangers of their brother Lazarus. But he deferred his going, till Lazarus was dead; purposing to give a great probation of his divinity, power, and mission by a glorious miracle; and to give God glory, and to receive reflections of the glory upon himself. For after he had staid two days, he called his disciples to go with him into Judea, telling them, that Lazarus was dead, but he would raise him out of that sleep of death; but by that time Jesus was arrived at Bethany, he found that Lazarus had been dead four days, and now near to putrefaction. But when Martha and Mary met him, weeping their pious tears for their dead brother, Jesus suffered the passions of piety and humanity, and wept, distilling that precious liquor into the grave of Lazarus, watering the dead plant, that it might spring into a new life, and raise his head above the ground.

When Jesus had by his words of comfort and institution strengthened the faith of the two mourning sisters, and commanded the stone to be removed from the grave, he made an address of adoration and eucharist to his Father, confessing his perpetual propensity to hear him, and then cried out, *Lazarus, come forth.* And he that was dead came forth from his bed of darkness with his night-clothes on him, whom when the apostles had unloosed at the command of Jesus, he went to Bethany: and many that were present believed on him; but others wondering and malicious went and told the Pharisees the story of the miracle, who upon that advice called their great council, whose

great and solemn cognisance was of the greater causes of prophets, of kings, and of the holy law. At this great assembly it was, that Caiaphas the high priest prophesied, that it was expedient one should die for the people, and thence they determined the death of Jesus. But he knowing they had passed a decretory sentence against him, retired to the city Ephraim in the tribe of Judah near the desert, where he staid a few days till the approximation of the feast of Easter.

Against which feast when Jesus with his disciples was going to Jerusalem, he told them the event of the journey would be, that the Jews should deliver him to the Gentiles, that they should scourge him, and mock him, and crucify him, and the third day he would rise again. After which discourse the mother of Zebedee's children begged of Jesus for her two sons, that one of them *might sit at his right hand, the other at the left in his kingdom.* For no discourses of his passion, or intimations of the mysteriousness of his kingdom could yet put them into right understandings of their condition. But Jesus, whose heart and thoughts were full of fancy and apprehensions of the neighbour passion, gave them answer in proportion to his present conceptions, and their future condition. For if they desired the honours of his kingdom, such as they were, they should have them unless themselves did decline them. They should *drink of his cup*, and dip in his lavatory, and be *washed with his baptism*, and *sit in his kingdom*, if the heavenly Father had prepared it for them; but the donation of that immediately was an issue of divine election and predestination, and was only competent to them, who by holy living and patient suffering put themselves into a disposition of becoming vessels of election.

But as Jesus in this journey came near Jericho, he cures a blind man, who sat begging by the way side; and espying Zacheus the chief of the publicans upon a tree (that he being low of stature might upon that

advantage of station see Jesus passing by) he invited himself to his house, who received him with gladness, and repentance of his crimes, purging his conscience, and filling his heart and house with joy and sanctity; for immediately upon the arrival of the master at his house he offered restitution to all persons, whom he had injured, and satisfaction, and half of his remanent estate he gave to the poor, and so gave the fairest entertainment to Jesus, who brought along with him salvation to his house. There it was that he spake the parable of the king, who concredited divers talents to his servants, and having at his return exacted an account, rewarded them who had improved their bank, and been faithful in their trust with rewards proportionable to their capacity and improvement; but the negligent servant, who had not meliorated his stock, was punished with ablegation and confinement to outer darkness. And from hence sprang up that dogmatical proposition, which is mysterious and determined in Christianity: *to him that hath shall be given, and from him that hath not, shall be taken away even what he hath.* After this going forth of Jericho, he cured two blind men upon the way.

Six days before Easter, Jesus came to Bethany, he was feasted by Martha and Mary, and accompanied by Lazarus, who sat at the table with Jesus. But Mary brought a pound of nard [a] pistick, and as formerly she had done, again anoints the feet of Jesus, and fills the house with the odour, till God himself smelt thence a savour of a sweet smelling sacrifice. But Judas Iscariot, the thief and the traitor, repined at the vanity of the expence (as he pretended) because it might have been sold for three-hundred pence, and have been given to the poor. But Jesus in his reply taught us, that there is an opportunity for actions of religion as well as of charity. Mary

[a] Pistieamque id est, spicatam; corruptè, uti ex Latinis ferè solent Græci. *Vide Erasm. in 14 Marci.*

did this against the burial of Jesus, and her religion was accepted by him, to whose honours, the holocaust of love, and the oblations of alms-deeds are in their proper seasons direct actions of worship and duty. But at this meeting there came many Jews to see Lazarus, who was raised from death, as well as to see Jesus: and because by occasion of his resurrection many of them believed on Jesus, therefore the Pharisees deliberated about putting him to death. [a] But God in his glorious providence was pleased to preserve him as a trumpet of his glories, and a testimony of the miracle thirty years after the death of Jesus.

The next day being the fifth day before the passover, Jesus came to the foot of the Mount of Olives, and sent his disciples to Belphage, a village in the neighbourhood, commanding them to unloose an ass and a colt, and bring them to him, and to tell the owners it was done for the Master's use; and they did so, and when they brought the ass to Jesus, he rides on him to Jerusalem, and the people having notice of his approach took branches of palm trees [b], and went out to meet him, strewing branches and garments in the way, crying out, *Hosanna to the Son of David:* Which was a form of exclamation used to the honour of God, and in great solemnities, and [c] signifies [adoration to the Son of David by the rite of carrying branches;] which when they used in procession about their altars, they used to pray, *Lord save us, Lord prosper us*, which hath occasioned the reddition of Hoschiannah to be amongst some, that prayer, which they repeated at the carrying of the Hoschiannah, as if itself did signify [*Lord save us.*] But this honour was so great and unusual to be done even to kings, that the Pharisees knowing this to be an appropriate

[a] Epiphan. contr. Manich.

[b] Φοινικᾶν ἀρετᾶν τε στέφανον ἄωτον γλυκύν Pindar. vocat palmarum ramos. *Olymp.* Altissimarum virtutum et coronarum florem suavem.

[c] Drusius de vocib. Heb. N. T. c. 19. Canin. de locis N. T.

manner of address to God said one to another by way of wonder, *Hear ye what these men say?* For they were troubled to hear the people revere him as a God.

When Jesus from the Mount of Olives beheld Jerusalem he wept over it, and foretold great sadnesses and infelicities futurely contingent to it, which not only happened in the sequel of the story, according to the main issues and significations of this prophecy, but even to minutes and circumstances it was verified. For in the Mount of Olives where Jesus shed tears over perishing Jerusalem, the Romans first pitched their tents when they came to its final overthrow.[a] From thence descending to the city he went into the temple, and still the acclamations followed him, till the Pharisees were ready to burst with the noises abroad, and the tumults of envy and scorn within, and by observing that all their endeavours to suppress his glories were but like clapping their hands to veil the sun, and that in despight of all their stratagems the whole nation was become disciple to the glorious Nazarene. And there he cured certain persons, that were blind and lame.

But whilst he abode at Jerusalem, certain Greeks who came to the feast to worship, made their address to Philip, that they might be brought to Jesus. Philip tells Andrew, and they both tell Jesus; who having admitted them, discoursed many things concerning his passion, and then prayed a petition, which is the end of his own sufferings, and of all human actions, and the purpose of the whole creation; *Father glorify thy name.* To which he was answered by a voice from heaven, *I have both glorified it, and will glorify it again;* but this, nor the whole series of miracles that he did, the mercies, the cures, nor the divine discourses could gain the faith of all the Jews, who were determined by their human interest; for many of the

[a] Joseph de bello Jud. l. 6. c. 2.

rulers who believed on him durst not confess him, because they loved the praise of men more than the praise of God. 'Then Jesus again exhorted all men to believe on him, that so they might in the same act believe on God, that they might approach unto the light and not abide in darkness, that they might obey the commandments of the Father, whose express charge it was, that Jesus should preach this gospel, and that they might not be judged at the last day by the word, which they have rejected; which word to all its observers is everlasting life. After which sermon retiring to Bethany he abode there all night.

On the morrow returning to Jerusalem, on the way being hungry he passed by a fig-tree, where expecting fruit he found none, and cursed the fig-tree, which by the next day was dried up and withered. Upon occasion of which preternatural event, Jesus discoursed of the power of faith and its power to produce miracles; but upon this occasion others, the disciples of Jesus in after ages have pleased themselves with fancies and imperfect descants, as that he cursed this tree in mystery and secret intendment, it having been the tree, in the eating whose fruit Adam prevaricating the divine law made an inlet to sin, which brought in death, and the sadnesses of Jesus's passion. 'But Jesus having entered the city came into the temple and preached the gospel, and the chief priests and scribes questioned his commission, and by what authority he did those things; but Jesus promising to answer them, if they would declare their opinions concerning John's baptism, which they durst not fear of displeasing the people, or throwing dirt in their own faces, was acquitted of his obligation by their declining the proposition.

But there he reproved the Pharisees and rulers by the parable of two sons; 'the first whereof said to his father, he would not obey, but repented and did his

[1] Isidor. ad Theo. pomp. l. 1. ep. 51.

command; the second gave good words, but did nothing: meaning, that persons of the greatest improbability were more heartily converted than they, whose outside seemed to have appropriated religion to the labels of their frontlets. He added a parable of the vineyard let out to husbandmen, who killed the servants sent to demand the fruits, and at last, the son himself, that they might invade the inheritance; but made a sad combination to all such, who should either stumble at this stone, or on whom this stone should fall. After which, and some other reprehensions, which he so veiled in parable, that it might not be expounded to be calumny or declamation, although such sharp sermons had been spoken in the people's hearing, but yet so transparently, that themselves might see their own iniquity in those modest and just representments, the Pharisees would fain have seized him, but they durst not for the people, but resolved, if they can, to entangle him in his talk; and therefore sent out spies who should pretend sanctity and veneration of his person, who with a goodly insinuating preface, that Jesus regarded no man's person, but spake the word of God with much simplicity and justice, desired to know, if it were lawful to pay tribute to Cæsar or not? A question which was of great dispute, because of the numerous sect of the Galileans, who denied it, and of the affections of the people, who loved their money, and their liberty, and the privileges of their nation; and now in all probability he shall fall under the displeasure of the people, or of Cæsar. But Jesus called to see a penny, and finding it to be superscribed with Cæsar's image; with incomparable wisdom he brake their snare, and established an evangelical proposition for ever, saying, *Give to Cæsar the things that are Cæsar's, and to God the things that are God's.*

Having so excellently and so much to their wonder answered the Pharisees, the Sadducees bring their great objection to him against the resurrection, by

putting case of a woman married to seven husbands, and whose wife should she be in the resurrection? thinking that to be an impossible state, which engages upon such seeming incongruities, that a woman should at once be wife to seven men. But Jesus first answered their objection, telling them, that in the resurrection all those relations, whose foundation is in the imperfections and passions of flesh and blood, and duties here below, shall cease in that state, which is so spiritual, that it is like to the condition of angels, amongst whom there is no difference of sex, no cognations, no genealogies or derivation from one another; and then by a new argument proves the resurrection by one of God's appellatives, who did then delight to be called, *The God of Abraham, Isaac, and Jacob*: for since *God is not the God of the dead, but of the living*, unto him even these men are alive; and if so, then either they now exercise acts of life, and therefore shall be restored to their bodies, that their actions may be complete, and they not remain in a state of imperfection to all eternity; or if they be alive and yet cease from operation, they shall be much rather raised up to a condition which shall actuate and make perfect their present capacities and dispositions, lest a power and inclination should for ever be in the root, and never rise up to fruit or herbage, and so be an eternal vanity, like an old bud, or an eternal child.

After this, the Pharisees being well pleased, not that Jesus spake so excellently, but that the Sadducees were confuted, came to him, asking, which was the great commandment, and some other things, more out of curiosity than pious desires of satisfaction. But at last, Jesus was pleased to ask them concerning Christ, *whose son he was?* They answered, *the son of David;* but he replying, *how then doth David call him Lord?* [*the Lord said unto my Lord, sit thou on my right hand, &c.*] They had nothing to answer; but Jesus then gave his disciples caution against the

pride, the hypocrisy, and the oppression of the Scribes and Pharisees; commended the poor widow's oblation of her two mites into the treasury, it being a great love in a little print, for it *was all her living*. All this was spoken in the temple, the goodly stones of which when the apostles beheld with wonder, they being white and firm, twenty cubits length, twelve in breadth, eight in depth, as [a] Josephus reports, Jesus prophesies the destruction of the place: concerning which prediction, when the apostles being with him at the mount of Olives, asked him privately, 'concerning the time, and the signs of so sad event, he discoursed largely of his coming to judgment against that city, and interweaved predictions of the universal judgment of all the world; of which this, though very sad, was but a small adumbration; adding precepts of watchfulness, and standing in preparation with hearts filled with grace, our lamps always shining, that when the bridegroom shall come, we may be ready to enter in; which was intended in the parable of the five wise virgins: and concluded his sermon with a narrative of his passion, foretelling that within two days he should be crucified.

Jesus descended from the mount, and came to Bethany, and turning into the house of Simon the leper, Mary Magdalen having been reproved by Judas for spending ointment upon Jesus's feet, it being so unaccustomed and large a profusion, thought now to speak her love once more, and trouble no body, and therefore she poured ointment on his sacred head, believing that being a pompousness of a more accustomed festivity would be indulged to the expressions of her affection; but now all the disciples murmured, wondering at the prodigiousness of the woman's religion, great enough to consume a province in the overflowings of her thankfulness and duty. But Jesus now also entertained the sincerity of her miraculous

[a] Lib. 14. Antiq. cap. 14.

love, adding this prophecy, that where the gospel should be preached, there also a record of this act should be kept, as a perpetual monument of her piety, and an attestation of his divinity, who could foretell future contingencies; Christianity receiving the greatest argument, from that which St. Peter calls, *the surer word of prophecy*, meaning it to be greater than the testimony of miracles, not easy to dissembled by impure spirits, and whose efficacy should descend to all ages; for this prophecy shall for ever be fulfilling, and being every day verified does every day preach the divinity of Christ's person, and of his institution.

Two days before the passover the Scribes and Pharisees called a council to contrive crafty ways of destroying Jesus, they not daring to do it by open violence; of which meeting when Judas Iscariot had notice (for those assemblies were public and notorious,) he ran from Bethany and offered himself to betray his master to them, if they would give him a considerable reward. [a] They agreed for thirty pieces of silver; of what value each piece was is uncertain, but their own nation hath given a rule, that when a piece of silver is named in the pentateuch, it signifies a sicle; if it be named in the prophets, it signifies a pound; if in the other writings of the old Testament, it signifies a talent; this therefore being alledged out of the prophet Jeremy [b] by one of the evangelists, it is probable, the price at which Judas sold his Lord was thirty pound weight of silver; a goodly price for the Saviour of the world to be prized at, by his undiscerning and unworthy countrymen.

The next day was the first day of unleavened bread, on which it was necessary they should kill the

[a] Elias Levita Jud. in Tisebi. Arias Montanus in diction. Syro-Chaldaic.

[b] Matth. 27. Ubi citatur Jeremias pro Zecharia, per errorem illapsum in codices. Nam tempore St. Augustini id nonnullis codicibus [Zecharias] legebatur: atque hodie in Syriac. T. sed fortassis ex traditione hoc descendit à Jeremia dictum, sicut multa alia in vet. Testam. non descripta, et in N. T. repetita: quod eo magis est credibile, quia proverbialiter dictum apud Judæos, spiritum Jeremiæ resedisse in Zecharia.

passover; therefore Jesus sent Peter and John to the city to a certain man, whom they should find carrying a pitcher of water to his house; him they should follow, and there prepare the passover. [a] They went and found the man in the same circumstances, and prepared for Jesus and his family, who at the even came to celebrate the passover. It was the house of John, surnamed Mark, which had always been open to this blessed family, where he was pleased to finish his last supper, and the mysteriousness of the vespers of his passion.

When evening was come, Jesus stood with his disciple and eat the paschal lamb, after which he girt himself with a towel, and taking a bason washed the feet of his disciples, not only by the ceremony, but in his discourses instructing them in the doctrine of humility, which the Master by his so great condescension to his disciples had made sacred, and imprinted the lesson in lasting characters, by making it symbolical. But Peter was unwilling to be washed by his Lord, until he was told he must renounce his part in him, unless he were washed, which option being given to Peter, he cried out, *not my feet only, but my hands and my head.* But Jesus said, the ablution of the feet was sufficient for the purification of the whole man; relating to the custom of those countries, who used to go to supper immediately from the baths, who therefore were sufficiently clean save only on their feet, by reason of the dust contracted in their passage from the baths to the dining-rooms; from which when by the hospitable master of the house they were caused to be cleansed, they needed no more ablution: and by it Jesus passing from the letter to the spirit meant, that the body of sin was washed in the baths of baptism; and afterwards, if we remained in the same state of purity, it was only necessary to

[a] Alexand Mon. apud Metaphrasten die 11 Junii. vide Adrichom. in descript. Jerus. n. 6.

purge away the filth contracted in our passage from the font to the altar; and then we are clean all over, when the baptismal state is unaltered, and the little adherencies of imperfection and passions are also washed off.

But after the manducation of the paschal lamb, it was the custom of the nation to sit down to a second supper, in which they eat herbs and unleavened bread, the major domo first dipping his morsel, and then the family; after which, the father brake bread into pieces, and distributed a part to every of the guests, and first drinking himself, gave to the rest the chalice filled with wine according to the age and dignity of the person, adding to each distribution a form of benediction proper to the mystery, which was eucharistical and commemorative of their deliverance from Egypt: this supper Jesus being to celebrate, changed the forms of benediction, turned the ceremony into mystery, and gave his body and blood in sacrament and religious configuration, so instituting the venerable sacrament which from the time of its institution is called the Lord's supper; which rite Jesus commanded the apostles to perpetuate in commemoration of him their Lord, until his second coming: and this was the first delegation of a perpetual ministry, which Jesus made to his apostles, in which they were to be succeeded to, in all generations of the church.

But Jesus being troubled in spirit told his apostles, that one of them should betray him; which prediction he made that they might not be scandalized at the sadness of objection of the passion, but be confirmed in their belief, seeing so great demonstration of his wisdom and spirit of prophecy. The disciples were all troubled at this sad arrest, and looking one on another, doubting of whom he spake; but they beckoned to the beloved disciple, leaning on Jesus's breast, that he might ask: for they who knew their own innocency and infirmity were desirous to satisfy their curiosity, and to be rid of their indetermination

and their fear. But Jesus being asked gave them a sign, and a sop to Judas, commanding him to do what he list speedily; for Jesus was extremely streightened till he had drunk the chalice off and accomplished his mysterious and afflictive baptism. After Judas received the sop, the devil entered into him, and Judas went forth immediately, it being now night.

When he was gone out, Jesus began his farewell sermon, 'rarely mixed of sadness and joys, and studded with mysteries as with emeralds, discoursing of the glorification of God in his Son, and of those glories, which the Father had prepared for him, of his sudden departure, and his migration to a place, whither they could not come yet, but afterwards they should; meaning, first to death, and then to glory; commanding them to love one another, and foretelling to Peter (who made confident protests, that he would die with his master) that *before the cock should crow twice, he should deny him thrice:* But lest he should afflict them with too sad representments of his present condition, he comforts them with the comforts of faith, with the intendments of his departure to prepare places in heaven for them, whither they might come by him, who is *the way, the truth, and the life,* adding a promise in order to their present support, and future felicities, that *if they should ask of God any thing in his name, they should receive it,* and upon condition they would love him, and keep his commandments, he would pray for the Holy Ghost to come upon them to supply his room, to furnish them with proportionable comforts, to enable them with great gifts, to lead them into all truth, and to abide with them for ever; then arming them against future persecutions, giving them divers holy precepts, discoursing of his emanation from the Father, and of the necessity of his departure, he gave them his blessing and prayed for them,' and then, having sung a hymn, which was part of the great hallelujah, beginning at

the hundred and fourteenth psalm, [*When Israel came out of Egypt*] and ending at the hundred and eighteenth inclusively, went forth with his disciples over the brook Cedron unto the Mount of Olives, to a village called Gethsemani, where there was a garden, into which he entered to pray, together with his disciples.

But taking Peter, James and John apart with him about a stone's cast from the rest, *he began to be exceeding sorrowful* and sad *even unto death.* For now he saw the ingredients of his bitter draught, pouring into the chalice, and the sight was full of horror and amazement; he therefore fell on his face and prayed, *O my Father, if it be possible let this cup pass from me.* In this prayer he fell into so sad an agony, that the pains inflicted by his Father's wrath, and made active by his own apprehension were so great, that a sweat distilled from his sacred body as great and conglobated as drops of blood; and God who heard his prayer, but would not answer him in kind, sent an angel to comfort him in the sadness, which he was pleased not to take away. But knowing that the drinking this cup was the great end of his coming into the world, he laid aside all his own interests, and devested himself of the affections of flesh and blood, willing his Father's will; and because his Father commanded, he, in defiance of sense and passion, was desirous to suffer all our pains. But as when two seas meet, the billows contest in ungentle embraces and make violent noises, till having wearied themselves into smaller waves and disunited drops they run quietly into one stream, so did the spirit and nature of Jesus assault each other with disagreeing interests, and distinguishing disputations, till the earnestness of the contention was diminished by the demonstrations of the spirit, and the prevailings of grace, which the sooner got the victory, because they were not to contest with an un-

[a] Quidam ex Hegesippo notant, ex irroratione sanguinis Christi natam arborem. Sic Philippus Bosquius & alii. sed hæ sunt meræ nugæ.

sanctified or a rebellious nature, but a body of affections which had no strong desires, but of his own preservation; and therefore Jesus went thrice, and prayed the same prayer, that if it were possible the cup might pass from him, and thrice made an act of resignation; and in the intervals came and found his apostles asleep, gently chiding their incuriousness, and warning them to watch and pray, that they enter not into temptation; till the time that the traitor came with a multitude armed with swords and staves from the priests and elders of the people to apprehend him.

Judas gave them the opportunity of the night, that was all the advantage they had by him, because they durst not seize him by day for fear of the people, and he signified the person of his master to the soldiers by a kiss, and an address of seeming civility. But when they came towards him, *Jesus said, Whom seek ye? they said, Jesus of Nazareth. He said I am he.* But there was a divinity upon him, that they could not seize him at first; but as a wave climbing of a rock is beaten back and scattered into members, till falling down it creeps with gentle waftings and kisses the feet of the stony mountain, and so encircles it: so the soldiers coming at first with a rude attempt, were twice repelled by the glory of his person, till they falling at his feet were at last admitted to the seizure of his body, having by those involuntary prostrations confessed his power greater than their's, and that the lustre and influence of a God are greater than the violences and rudenesses of soldiers. And still they like weak eyes durst not beyond the glory of this sun, till a cloud like a dark veil did interrupt the emissions of his glories; [a] they could not seize upon him, till they had thrown a veil upon his holy face; which although it was a custom of the easterlings, and of the Roman empire [b] generally, yet in this case was violence and

[a] St. Hieron in c. 9 Matt.

[b] 1 Lictor, obnube caput Liberatoris Urbis hujus. *Livi.*

necessity, because a certain impetuosity and vigorousness of spirit, and divinity issuing from his holy face made them to take sanctuary in darkness, and to throw a veil over him in that dead time of a sad and dismal night. But Peter, a stout * Galilean, bold and zealous, attempted a rescue, and smote a servant of the high priest and cut off his ear; but Jesus rebuked the intemperance of his passion and commanded him to put up his sword, saying, all *they that strike with the sword, shall perish with the sword*, so putting a bridle upon the illegal inflictions and expresses of anger or revenge from an incompetent authority. But Jesus touched Malchus' ear, and cured it.

When Jesus had yielded himself into their power, and was now led away by the chief priests, captains of the temple, elders of the people, and soldiers, who all came in combination and covenant to surprise him, his disciples fled, and John the evangelist, who with grief and an overrunning fancy had forgot to lay aside his upper garment, which in festivals they are used to put on, began to make escape, but being arrested by his linen upon his bare body, was forced to leave that behind him, that himself might escape his master's danger; for now was verified the prophetical saying, *I will smite the shepherd, and the sheep shall be scattered.* But Peter followed afar off; and the greatness of John's love, when he had mastered the first inconsiderations of his fear, made him to return a while after into the high priest's hall.

Jesus was first led to Annas, who was the prince of the Sanhedrim, and had cognisance of prophets and public doctrines; who therefore enquired of Jesus, concerning his disciples and his discipline; but he answered that his doctrine had been public or popular, that he never taught in conventicles: and therefore referred him to the testimony of all the people; for which free answer, a servant standing by, smote

* Ὅτι Θρασὺς ἦκεν Σίμων. *Nonn.*

him on the face, and Jesus meekly asked him, what evil he had done? But Annas without the seventy assessors could judge nothing, and therefore sent him bound to Caiaphas, who was high priest that year, president of the rites of the temple, as the other high priest was of the great council. Thither Peter came, and had admission by the means of another disciple supposed to be John, who having sold his possessions in Galilee to Caiaphas, came and dwelt near Mount Sion, but was by intervention of that bargain made known to the high priest, and brought Peter into the house; where when Peter was challenged three times by the servants, to be a Galilean, and of Jesus' family, he denied and forswore it, till Jesus looking back reminded him of his prediction, and the foulness of the crime, and the cock crew; for it was now the second cock crowing after ten of the clock in the fourth watch; and Peter went out, and wept bitterly, that he might cleanse his soul, washing off the foul stains, he had contracted in his shameful perjury and denying of his Lord. [a] And it is reported of the same holy person, that ever after, when he heard the cock crow, he wept, remembering the old instrument of his conversion, and his own unworthiness, for which he never ceased to do actions of sorrow and sharp repentance.

On the morning the council was to assemble; and whilst Jesus was detained in expectation of it, the servants mocked him, and did all actions of affront, and ignoble despight to his sacred head: and because the question was whether he were a prophet, they covered his eyes and smote him in derision, calling on him to prophecy who smote him. But in the morning, when the high priests and rulers of the people were assembled, they sought false witness against Jesus, but found none to purpose; they railed boldly and could prove nothing, they accused vehemently,

[a] Arsenius in vitis pp.

and the allegations were of such things as were no crimes, and the greatest article, which the united diligence of all their malice could pretend, was, that he said he would destroy the temple, and in three days build it up again; but Jesus neither answered this nor to any other of their vainer allegations; for the witnesses destroyed each others testimony by their disagreeing; till at last, Caiaphas, who to verify his prophecy, and to satisfy his ambition, and to bait his envy, was furiously determined Jesus should dye, adjures him by the living God to say whether he were the Christ, the son of the living God. Jesus knew his design to be an inquisition of death, not of piety or curiosity, yet because his hour was now come, openly affirmed it without any expedient to elude the higs priest's malice, or to decline the question.

When Caiaphas heard the saying, he accused Jesus of blasphemy, and pretended an apprehension so tragical, that he overacted his wonder and feigned detestation, for he rent his garments, (which was the interjection of the country, and custom of the nation, but forbidden to the high priest) and called presently to sentence, and as it was agreed beforehand, they all condemned him as guilty of death, and as far as they had power, inflicted it; for they beat him with their fists, smote him with the palms of their hands, spit upon him, and abused him beyond the license of enraged tyrants. When Judas heard that they had passed the final and decretory sentence of death upon his Lord, he who thought not, it would have gone so far, repented him to have been an instrument of so damnable a machination, and came and brought the silver, which they gave him for hire, threw it in amongst them, and said, *I have sinned in betraying the innocent blood.* But the incurious of those hell torments Judas felt within him, because their own fires burnt not yet, dismissed him, and upon consultation bought with the money a field to bury strangers in. And Judas went and hanged himself, and the judge-

ment was made more notorious and eminent by an unusual accident at such deaths, for he so swelled, that he burst, and his bowels gushed out. But the Greek scholiast and some [a] others report out of Papias St. John's scholar, that Judas fell from the fig-tree, [b] on which he hanged, before he was quite dead, and survived his attempt somewhile, being so sad a spectacle of deformity, and pain, and a prodigious tumour, that his plague was deplorable, and highly miserable, till at last he burst in the very substance of his trunk, as being extended beyond the possibilities and capacities of nature.

But the high priests had given Jesus over to the secular power, and carried him to Pilate to be put to death by his sentence and military power, but coming thither they would not enter into the judgment hall because of the feast, but Pilate met them, and willing to decline the business bid them judge him according to their own law; they replied, it was not lawful for them to put any man to death, meaning during the seven days of unleavened bread (as appears in the instance of Herod, who detained Peter in prison, intending after Easter to bring him out to the people) and their malice was restless, till the sentence they had passed were put in execution; others thinking that all the right of inflicting capital punishments was taken from the nation by the Romans; and Josephus writes, that when Ananias their high priest had by a council of the Jews condemned St. James the brother of our Lord, and put him to death without the consent of the Roman president, he was deprived of his priesthood. But because Pilate, who either by common right, or at that time was the judge of capital inflictions, was averse from intermeddling in the condemnation of an innocent person, they attempted him with

[a] Euthym. in 26. Mat. Cedren. in Compend. Oecumen. in. c. 1 Act.

[b] Juvencus hist. Evang. l. 4. Beda de locis Sanct. c. 4.

[c] St. Aug. tract. 114. in Johan. l. 12. c. 6. Chrysost. homil. 12. in Johan. Ambros. serm. de Calend. Januar. l. 20. Antiq. c. 8.

excellent craft; for knowing that Pilate was a great servant of the Roman greatness, and a hater of the sect of the Galileans, the high priest accused Jesus, that he was of that sect, that he denied paying tribute to Cæsar, that he called himself king. Concerning which when Pilate interrogated Jesus, he answered that his kingdom was not of this world; and Pilate thought he had nothing to do with the other, he came forth again and gave testimony, that he found nothing worthy of death in Jesus. But hearing that he was a Galilean and of Herod's jurisdiction, Pilate sent him to Herod, who was at Jerusalem at the feast, and Herod was glad, because he had heard much of him, and since his return from Rome had desired to see him, but could not by reason of his own avocations, and the ambulatory life of Christ; and now he hoped to see a miracle done by him, of whom he had heard so many. But the event of this was, that Jesus did there no miracle, Herod's soldiers set him at nought and mocked him, and that day Herod was reconciled to Pilate, and Jesus was sent back arrayed in a white and splendid garment; which though possibly might be intended for derision, yet was a symbol of innocence, condemned persons usually being arrayed in blacks; and when Pilate had again examined him, Jesus meek as a lamb, and as a sheep before the shearers opened not his mouth, in so much that Pilate wondered; perceiving the greatest innocence of the man by not offering to excuse or lessen any thing; for though Pilate had power to release him or crucify him, yet his contempt of death was in just proportion to his innocence, which also Pilate concealed not; but published Jesus's innocence by Herod's and his own sentence; to the great regret of the rulers, who like ravening wolves thirsted for a draught of blood, and to devour the morning prey.

But Pilate hoped to prevail upon the rulers, by

[a] Joseph. l. 16 c. 14 idem in vita sua.

making it a favour from them to Jesus, and an indulgence from him to the nation to set him free; for oftentimes even malice itself is driven out by the devil of self-love, and so we may be acknowledged the authors of a safety we are content to rescue a man, even from our own selves. Pilate therefore offered that according to the custom of the nation Jesus should be released for the honour of the present festival, and as a donative to the people; but the spirit of malice was here the more prevalent, and they desired that Barabbas a murderer, a thief, and a seditious person should be exchanged for him. Then Pilate casting about all ways to acquit Jesus of punishment, and himself of guilt, offered to scourge him and let him go, hoping that a lesser draught of blood might stop the furies and rabidness of their passion, without their bursting with a river of his best and vital liquor. But these leeches would not so let go; they cry out, Crucify him; and to engage him finally they told him, if he did let this man go, he was no friend to Cæsar.

But Pilate called for water, and washed his hands, to demonstrate his own unwillingness, and to reject and transmit the guilt upon them, who took it on them as greedily as they sucked the blood; they cried out, *His blood be on us, and our children.* As Pilate was going to give sentence, his wife being troubled in her dreams, sent with the earnestness and passion of a woman, that he should *have nothing to do with that just person;* but he was engaged; Cæsar and Jesus, God and the King did seem to have different interests, or at least he was threatened into that opinion, and Pilate though he was satisfied, it was but calumny and malice, yet he was loath to venture upon his answer at Rome in case the high priest should have accused him; for no man knows whether the interest, or the mistake of his judge may cast the sentence; and whoever is accused strongly is never thought entirely innocent: and therefore not only against the divine laws, but against the Roman too, he condemned

an innocent person upon objections notoriously malicious; he adjudged him to a death, which was only due to public thieves and homicides, (crimes with which he was not charged) upon a pretence of blasphemy, of which he stood accused but not convicted, and for which by the Jewish law he should have been stoned if found guilty: [a] And this he did put into present execution against the Tiberian law, which about twelve years before decreed in favour of condemned persons, that after sentence execution should be deferred ten days.

And now was the holy Lamb to bleed; first therefore Pilate's soldiers arrayed him in a kingly robe, put a reed in his hand for a sceptre, plait a crown of thorns and put it on his head, they bow the knee and mock him, they smite him with his fantastic sceptre, and instead of tribute pay him with blows and spittings upon his holy head; and when they had emptied the whole stock of poisonous contempt, they devest him of the robes of mockery, and put him on his own: they lead him to a pillar and bind him fast, and scourge him with whips, [b] a punishment that slaves only did use to suffer, (free persons being in certain cases beaten with rods and clubs) that they might add a new scorn to his afflictions, and make his sorrows like their own guilt, vast and mountainous. After which Barabbas being set free, Pilate delivered Jesus to be crucified.

The soldiers therefore having framed a cross sad and heavy, laid it upon Jesus's shoulders, (who like Isaac bore the wood, with which he was to be sacrificed himself) and they drive him out to crucifixion, who was scarce able to stand under that load. [c] It is

[a] Sueton. in Tiberio c. 75. Dio Rom. hist. l. 57. Sub Tiberio et Druso Coss. Corruptus autem est codex epist. Sidonii qui ait, nunc ex vetere S. C. Tiberiano triginta dierum vitam post sententiam trahit.

[b] Lib. in servorum. D. de pœnis. Lib. levia D. de accus.

[c] Lignum transversum solum portavit Jesus, scil: patibulum; ad locum ubi crux, scil: lignum oblongum terrâ defixum stetit. Sic Plautus. Patibulum ferant per urbem, et cruci affigantur. Malè ergo pictores hodierni pingunt Jesum bajulantem utrumque lignum scil: †. *Lipsius tract. de supplicio crucis.*

generally supposed that Jesus bore the whole tree, that is both the parts of his cross; but to him that considers it, it will seem impossible; and therefore it is more likely and agreeable to the old manner of crucifying malefactors, that Jesus only carried the cross part; the body of it being upon the place either already fixed, or prepared for its station. Even that lesser part was grievous and intolerable to his tender, virginal, and weakened body; and when he fainted, they compel Simon a Cyrenian to help him. A great and a mixed multitude followed Jesus to Golgotha, the charnel house of the city and the place of execution. But the women wept with bitter exclamations, and their sadness was increased by the sad predictions Jesus, then made of their future misery, saying, *Ye daughters of Jerusalem weep not for me, but weep for yourselves, and for your children, for the time shall come that men shall say, Blessed are the barren that never bare, and the paps that never gave suck*, for they shall call on the hills to cover them, and on the mountains to fall upon them, that by a sudden ruin they may escape the lingering calamities of famine and fear, and the horror of a thousand deaths.

When Jesus was come to Golgotha,[2] a place in the mount of Calvary (where according to the tradition of the ancients Adam was buried, and where Abraham made an altar for the sacrifice of his son) by the piety of his disciples, and (it is probable) of those good women, which did use to minister to him, there was

[2] Εἴσοκε χῶρον ἵκανε φαλιζομένοιο κράνίου,
Ἀδὰμ πρωτογόνοιο φερώνυμον ἄντυγι κόρσης.

Nonnus in Johan.

Golgotha locus est capitis, Calvaria quondam
Lingua paterna prior: sic illum nomine dixit.
Hic hominem primum suscepimus esse sepultum.
Hic medium terræ est———

Tertul. lib. 2. contra Marcion. Origen tract 35. in Matth. Basil in Levit. c. 5. Aman. de pass. et cruce, et fere omnes pp. unico excepto Hieronymo, in epist. ad Ephes. c. 5. et in c. 27. Matt. St. Aug. serm. 71. de tempore.

provided wine [a] mingled with myrrh, which among the Levantines is an excellent and pleasant mixture, and such as the piety and indulgence of the nations used to administer to condemned persons. But Jesus, who by voluntary susception did choose to suffer our pains, refused that refreshment which the piety of the women presented to him. The soldiers having stripped him, nailed him to the cross with [b] four nails, and divided his mantle into four parts, giving to each soldier a part, but for his coat, because it would be spoiled, if parted, it being weaved without seam, they cast lots for it.

Now Pilate had caused a title containing the cause of his death to be superscribed on a table in Latin, Greek, and Hebrew, the Hebrew being first, the Greek next, and the Latin nearest to the holy body; but all written after the Jewish manner from the right hand to the left; for so the title is shewn in the church of Santa Croce in Rome, [c] the Latin letters being to be read as if it were Hebrew; the reason of which I could never find sufficiently discovered, unless it were to make it more legible to the Jews who by conversing with the Romans began to understand a little Latin: The title was JESUS OF NAZARETH, KING OF THE JEWS, but the Pharisees would have it altered, and that *he said he was King of the Jews:* but Pilate out of wilfulness, or to do despight to the nation, or in honour to Jesus whom he knew to be a just person, or being over-ruled by divine providence, refused to alter it; *And there were crucified with Jesus two thieves, Jesus being in the midst*, according to the prophecy, *He*

[a] Plin nat, hist. l. 14. c. 13. Athenæus l. 11. c. 30.

Si calidum potas ardenti myrrha Falerno
Convenit, et melior fit sapor inde mero.

Martial. l. 14.

[b] Ego dabo ei talentum primus qui in crucem excurrerit, sed eâ lege, ut affigantur bis pedes, bis brachia. *Plaut. Mostel.*

[c] Proconsulis tabella, sententia est, quæ semel lecta neque augeri litera una, neque minui potest; sed utcunque recitata, ità provinciæ instrumento refertur. *Apulei. 1. l. Florid.*

was reckoned with the transgressors. Then Jesus prayed for his persecutors; *Father forgive them, for they know not what they do.* But while Jesus was full of pain and charity, and was praying and dying for his enemies, the rulers of the Jews mocked him; upbraiding him with the good works he did, and the expresses of his power; saying, *he saved others, himself he cannot save;* others saying, *Let him come down from the cross, if he be the King of the Jews, and we will believe in him;* and others according as their malices was determined by fancy and occasion, added weight and scorn to his pains, and of the two malefactors that were crucified with him, one reviled him, saying, *If thou be the Christ, save thyself and us.* And thus far the devil prevailed undoing himself in riddle, provoking men to do despight to Christ, and to heighten his passion out of hatred to him, and yet doing and promoting that, which was the ruin of all his own kingdom and potent mischiefs; like the * Jew who in indignation against Mercury, threw stones at his image, and yet was by his superior judged idolatrous, that being the manner of doing honour to the idol among the Gentiles. But then Christ who had upon the cross prayed for his enemies, and was heard of God in all that he desired, felt now the beginnings of success. For the other thief whom the present pains and circumstances of Jesus's passion had softened and made believing, reproved his fellow for not fearing God, confessed that this death happened to them deservedly, but to Jesus causelessly: and then prayed to Jesus, *Lord remember me, when thou comest into thy kingdom.* Which combination of pious acts, and miraculous conversion Jesus entertained with a speedy promise of a very great felicity, promising that upon that very day he should be with him in paradise.

* R. Manasses, vide Dionys. Vossium in annot. ad Rab. B. Maimon.

Now there were standing by the cross the mother of Jesus and her sister, and Mary Magdalen and John: and Jesus being upon his death-bed, although he had no temporal estate to bestow, yet he would make provision for his mother; who being a widow, and now childless, was likely to be exposed to necessity and want; and therefore he did arrogate John the beloved disciple into Mary's kindred, making him to be her adopted son, and her to be his mother by fiction of law. *Woman behold thy son;* and *Man behold thy mother.* And from that time forward John took her home to his own house, which he had near Mount Sion, after he had sold his inheritance in Galilee to the high priest.

While these things were doing, the whole frame of nature seemed to be dissolved and out of order, while their Lord and Creator suffered: For the sun was so darkened, that the stars appeared, and the eclipse was prodigious in the manner as well as in degree, because the moon was not then in conjunction, but full; [a] and it was noted by Phlegon the freed man of the emperor Hadrian, by Lucian out of the acts of the Gauls, and Dionysius while he was yet a heathen; excellent scholars all, great historians and philosophers, who also noted the day of the week and hour of the day, agreeing with the circumstances of the cross: For the sun hid his head from beholding such a prodigy of sin and sadness, and provided a veil for the nakedness of Jesus, that the women might be present, and himself die, with modesty.

The eclipse and the passion began at the sixth hour, and endured till the ninth, about which time Jesus being tormented with the unsufferable load of his Father's wrath, due for our sins, and wearied with pains and heaviness, cried out, *My God, my God, why*

[a] Origen. contr. Cels. l. 2. Tertul. Apolog. Lucian. in actis sui Mart. August. ep. 80. ad Hesychium. Suidas in vita Dionys. ait eum dixisse; Aut Deus patitur, aut patienti compatitur: et hac de causa Athenienses erexisse aram ἀγνώστῳ θεῷ aiunt quidam.

hast thou forsaken me? and, as it is thought, repeated the whole of the two and twentieth psalm, which is an admirable narrative of the passion, full of prayer and sadness, and description of his pains at first, and of eucharist and joy and prophecy at the last. But these first words, which it is certain and recorded that he spake, was in a language of itself, or else by reason of distance not understood, for they thought he had called for Elias to take him down from the cross: Then Jesus being in the agonies of a high fever, said, *I thirst, and one ran and filled a sponge with vinegar, wrapping it with hyssop and put it on a reed,* that he might drink. [a] The vinegar and the sponge were in executions of condemned persons set to stop the too violent issues of blood, and to prolong the death; but were exhibited to him in scorn; mingled with gall, to make the mixture more horrid and ungentle. But Jesus tasted it only, and refused the draught; and now knowing that the prophecies were fulfilled, his Father's wrath appeased, and his torments satisfactory, he said, *It is finished,* and crying *with a loud voice, Father, into thy hands I commend my spirit, he bowed his head and yielded up his spirit* into the hands of God; and died, hastening to his Father's glories. Thus did the glorious sun set in a sad and clouded west, running speedily to shine in the other world.

Then was the veil of the temple, which separated the secret Mosaic rites from the eyes of the people, [b] *rent in the midst from the top to the bottom,* and the angels, presidents of the temple, called to each other to depart from their seats; and so great an earthquake happened, that the rocks did rend, the mountains trembled, the graves opened, and the bodies of dead persons arose walking from their cemetries to the holy city, and appeared unto many; and so great appre-

[a] Plin. nat. hist. l. 31. c. 11. Veteres spongiæ conglutinánt vulnera. Tertul. de spect. c. 25. Poterit de misericordia moveri defixus in morsus unorum et spongias retiariorum.

[b] St. Hieron ep. 150. q. 1.

hensions and amazements happened to them all that stood by, that they departed, smiting their breasts with sorrow and fear; and the centurion, that ministered at the execution, said; [a] *Certainly this was the Son of God;* and he became a disciple, renouncing his military employment, and died a martyr.

But because the next day was the Jews' sabbath, and a paschal festival besides, the Jews hastened that the bodies should be taken from the cross, and therefore sent to Pilate to hasten their death by breaking their legs, [b] that before sun-set they might be taken away, according to the commandment, and be buried. The soldiers therefore came, and brake the legs of the two thieves; but espying, and wondering that Jesus was already dead, they brake not his legs; for the scripture foretold, that a bone of him should not be broken; but a soldier with his lance pierced his side, and immediately there streamed out two rivulets of water, and blood; but the holy Virgin Mother, whose soul during this whole passion, was pierced with a sword, and sharper sorrows, though she was supported by the comforts of faith, and those holy predictions of his resurrection, and future glories, [c] which Mary had laid up in store against this great day of expence; now that she saw her holy Son had suffered all, that our necessities, and their malice could require or inflict; caused certain ministers, with whom she joined, to take her dead Son from the cross, whose body when she once got free from the nails, she kissed and embraced with entertainments of the nearest vicinity that could be expressed by a person, that was holy and sad, and a mother weeping for her dead Son.

[a] Apud Metaph. die 16. Octob.

[b] In hâc ipsâ genuum comissurâ quædam buccarum insanitas est, quâ perfossâ seu jugulo spiritus aufugit. *Plin. l.* 11. *c.* 45. *vide Lactant. l.* 1. *c.* 20. *Cicer. pro Rot.*

[c] Philo de leg. special. Deuter. 21.

But she was highly satisfied with her own meditations, that now that great mystery determined by divine predestination before the beginning of all ages was fulfilled in her Son; and the passion, that must needs be, was accomplished; she therefore first bathes his cold body with her warm tears, and makes clean the surface of the wounds [a] and delivering a winding napkin to Joseph of Arimathea, gave to him in charge to enwrap the body and embalm it, to compose it to the grave, and do it all the rites of funeral, having first exhorted him to a public confession of what he was privately till now; and he obeyed the counsel of so excellent a person, and ventured upon the displeasure of the Jewish rulers, and went confidently to Pilate, and begged the body of Jesus. And Pilate gave him the power of it.

Joseph therefore takes the body, binds his face with a napkin, washes the body, anoints it with ointment, enwraps it in a composition of myrrh and aloes, and puts it into a new tomb which he for himself had hewn out of a rock (it not being lawful among the Jews to inter a condemned person in the common cemetries) for all these circumstances were in the Jews' manner of burying; but when the sun was set, the chief priests and Pharisees, went to Pilate, telling him that Jesus, whilst he was living, foretold his own resurrection upon the third day; and lest his disciples should come and steal the body, and say he was risen from the dead, desired that the sepulchre might be secured against the danger of any such imposture. [b] Pilate gave them leave to do their pleasure, even to the satisfaction of their smallest scruples. They therefore sealed the grave, rolled a great stone at the mouth of it, and as an ancient tradition says, bound it about with labels of iron and set a watch of soldiers, as if they had intended to have made it surer than the decrees of fate, or the never failing laws of nature.

[a] Metaphr. August. 15. [b] Beda de locis sanctis. cap. 2. Niceph. l. 1. c. 32.

Ad. SECT. XV.

Considerations of some preparatory Accidents before the Entrance of Jesus into his Passion.

HE that hath observed the story of the life of Jesus cannot but see it all the way to be strewed with thorns and sharp pointed stones, and although by the kisses of his feet they became precious and salutary, yet they procured to him sorrow and disease; it was *meat and drink to him to do his Father's will*, but it was bread of affliction, and rivers of tears to drink; and for these he thirsted like the earth after the cool stream; for so great was his perfection, so exact the conformity of his will, so absolute the subordination of his interior faculties to the infinite love of God, which sat regent in the court of his will and understanding, that in this election of accidents he never considered the taste, but the goodness; never distinguished sweet from bitter; but duty and piety always prepared his table. And therefore now knowing that his time determined by the Father was nigh, he hastened up to Jerusalem, *he went before his disciples*, saith St. Mark, and they followed him trembling and amazed; and yet before that even when his brethren observed he had a design of publication of himself, he suffered them *to go before him*, and *went up as it were in secret*. For so we are invited to martyrdom, and suffering in a Christian cause by so great an example; the holy Jesus is gone before us, and it were a holy contention to strive whose zeal were forwardest in the designs of humiliation and self-denial; but it were also well, if in doing ourselves secular advantage, and promoting our worldly interest we should follow him, who was ever more distant from receiving honours than from receiving a painful death. Those affections which dwell in sadness, and are married to grief, and lie at the foot of the cross, and trace the sad steps of

Jesus, have the wisdom of recollection, the tempers of sobriety, and are the best imitations of Jesus, and securities against the levity of a dispersed and a vain spirit. This was intimated by many of the disciples of Jesus in the days of the spirit, and when they had *tasted of the good word of God, and the powers of the world to come;* for then we find many ambitious of martyrdom, and that have laid stratagems and designs, by unusual deaths to get a crown: The soul of St. Laurence was scorched with so ardent desires of dying for his Lord, that he accounted the coals of his gridiron but as a julip, or the aspersion of cold water to refresh his soul; they were chill as the Alpine snows in respect of the heats of his diviner flames; and if these lesser stars shine so brightly, and burn so warmly, what heat of love may we suppose to have been in the sun of righteousness? If they went fast toward the crown of martyrdom, yet we know that the holy Jesus went before them all; no wonder that *he cometh forth as a bridegroom from his chamber, and rejoiceth as a giant to run his course.*

When the disciples had overtaken Jesus, he begins to them a sad homily upon the old text of suffering, which he had well nigh for a year together preached upon; but because it was an unpleasing lesson, so contradictory to those interests upon the hopes of which they had entertained themselves and spent all their desires, they could by no means understand them: for an understanding prepossessed with a fancy or an unhandsome principle, construes all other notions to the sense of the first; and whatsoever contradicts it, we think it an objection, and that we are bound to answer it. But now that it concerned Christ to speak so plainly, that his disciples by what was to happen within five or six days might not be scandalized, or believe it happened to Jesus without his knowledge and voluntary entertainment, he tells them of his sufferings to be accomplished in his journey to Jerusalem; and here the disciples shewed themselves

to be but men, full of passion, and indiscreet affection; and the bold Galilean St. Peter, took the boldness to dehort his Master from so great an infelicity; and met with a reprehension so great, that neither the Scribes nor the Pharisees, nor Herod himself ever met with its parallel; Jesus called him Satan, meaning, that no greater contradiction can be offered to the designs of God, and his holy Son, than to dissuade us from suffering; and if we understood how great are the advantages of a suffering condition, we should think all our daggers gilt, and our pavements strewed with roses, and our halters silken, and the rack an instrument of pleasure, and be most impatient of those temptations, which seduce us into ease, and divorce us from the cross, as being opposite to our greatest hopes and most perfect desires. But still this humour of St. Peter's imperfection abides amongst us, he that breaks off the yoke of obedience, and unties the bands of discipline, and preaches a cheap religion, and presents heaven in the midst of flowers, and strews carpets softer than the Asian luxury in the way, and sets the songs of Sion to the tunes of Persian and lighter airs, and offers great liberty of living, and bondage under affection and sins, and reconciles eternity with the present enjoyment, he shall have his schools filled with disciples; but he that preaches the cross and the severities of Christianity, and the strictnesses of a holy life, shall have the lot of his blessed Lord, he shall be thought ill of, and deserted.

Our blessed Lord five days before his passion, sent his disciples to a village to borrow an ass, that he might ride in triumph to Jerusalem; he had none of his own, but yet he who was so dear to God could not want what was to supply his need. It may be, God hath laid up our portion in the repositories of other men; and means to furnish us from their tables, to feed us from their granaries, and that their wardrobe shall clothe us; for it is all one to him to make a fish bring us money, or a crow to bring us meat, or the sta-

ble of our neighbour to furnish our needs of beasts; if he brings it to thy need as thou wantest it, thou hast all the good in the use of the creature, which the owners can receive. And the horse which is lent me in charity does me as much ease, and the bread which is given me in alms feeds me as well as the other part of it, which the good man that gave me a portion reserved for his own eating, could do to him. And if we would give God leave to make provisions for us in the ways of his own choosing, and not estimate our wants by our manner of receiving, being contented that God by any of his own ways will minister it to us, we should find our cares eased, and our content increased, and our thankfulness engaged, and all our moderate desires contented by the satisfaction of our needs. For if God is pleased to feed me by my neighbour's charity, there is no other difference, but that God makes me an occasion of his ghostly good, as he is made the occasion of my temporal; and if we think it disparagement, we may remember that God conveys more good to him by me, than to me by him; and it is a proud impatience to refuse, or be angry with God's provisions, because he hath not observed my circumstances, and ceremonies of election.

And now begins that great triumph, in which the holy Jesus was pleased to exalt his office, and to abase his person. He rode like a poor man upon an ass, a beast of burden, and the lowest value, and yet it was not his own; and in that equipage he received the acclamations due to a mighty prince, to the Son of the eternal King; telling us, that the smallness of fortune, and the rudeness of exterior habiliments, and a rough wall, are sometimes the outsides of a great glory; and that when God means to glorify or do honour to a person, he needs no help from secular advantages; he hides great riches in renunciation of the world, and makes great honour break forth from the clouds of humility, and victory to arise from yielding,

and the modesty of departing from our interest; and peace to be the reward of him that suffers all the hostilities of men and devils; for Jesus in this great humility of his, gives a great probation that he was the Messias, and the King of Sion, because no other king entered into those gates, riding upon an ass, and received the honour of Hosannah in that unlikelihood and contradiction of unequal circumstances.

The blessed Jesus had never but two days of triumph in his life; the one was on his transfiguration upon Mount Tabor, the other, this his riding into the holy city. But that it may appear how little were his joys and present exterior complacencies; in the day of his transfiguration Moses and Elias appeared to him, telling him, what great things he was to suffer: And in this day of his riding to Jerusalem he wet the palms with a dew sweeter than the moistures upon Mount Hermon, or the drops of manna: for to allay the little warmth of a springing joy he let down a shower of tears, weeping over undone Jerusalem in the day of his triumph, leaving it disputable, whether he felt more joy or sorrow in the acts of love; for he triumphed to consider that the redemption of the world was so near; and wept bitterly that men would not be redeemed: His joy was great to consider, that himself was to suffer so great sadness for our good; and his sorrow was very great to consider, that we would not entertain that good, that he brought and laid before us by his passion. He was in figure, as his servant St. Paphnutius was afterwards in letter and true story, * crucified upon palms; which indeed was the emblem of a victory; but yet, such as had leaves sharp, poignant, and vexatious. However, he entered into Jerusalem dressed in gaieties, which yet he placed under his feet; but with such pomps and solemnities, each family according to its proportion was accus-

* Palma est victorum, palmæ tu affixus es: ergo
Lætus obi, quoniam non nisi victor obis.

tomed to bring the paschal lamb to be slain for the passover; and it was not an undecent ceremony, that the Lamb slain from the beginning of the world should be brought to his slaughter with the acknowledgments of a religious solemnity, because now that real good was to be exhibited to the world, which those little paschal lambs did but signify, and represent in shadow; and that was the true cause of all the little joy he had.

And if we consider what followed, it might seem to be a design to heighten the dolorousness of his person; for to descend from the greatest of worldly honours, from the adoration of a God, and the acclamations to a King, to the death of a slave, and the torments of a cross, and the dishonours of a condemned criminal, were so great stoopings and vast changes, that they gave height and sense and excellency to each other. This then seemed an excellent glory, but indeed was but an art and instrument of grief; for such is the nature of all our felicities, they end in sadness, and increase the sting of sorrows, and add moment to them, and cause impatience and uncomfortable remembrances; but the griefs of a Christian, whether they be instances of repentance, or parts of persecution, or exercises of patience, end in joy and endless comfort. Thus Jesus like a rainbow half made of the glories of light, and half of the moisture of a cloud, half triumph and half sorrow, entered into that town where he had done much good to others, and to himself received nothing but affronts; yet his tenderness increased upon him, and that very journey, which was Christ's last solemn visit for their recovery, he doubled all the instruments of his mercy and their conversion; he rode in triumph, the children sang Hosannah to him, he cured many diseased persons, he wept for them, and pitied them, and sighed out the intimations of a prayer, and did penance for their ingratitude, and staid all day there, looking about him towards evening, and no man would invite him

home, but he was forced to go to Bethany, where he was sure of an hospitable entertainment. I think no Christian that reads this, but will be full of indignation at the whole city, who for malice or for fear durst not receive the Saviour into their houses, and yet we do worse; for now that he is become our Lord with mightier demonstrations of his eternal power, we suffer him to look round about upon us for months and years together, and possibly never entertain him till our house is ready to rush upon our heads, and we are going to unusual and stranger habitations. And yet in the midst of a populous and mutinous city, this great King had some good subjects, persons that threw away their own garments, and laid them at the feet of our Lord, that being divested of their own, they might be reinvested with a robe of his righteousness, wearing that till it were changed into a stole of glory; the very ceremony of their reception of the Lord became symbolical to them, and expressive of all our duties.

But I consider, that the blessed Jesus had affections not less than infinite towards all mankind; and he who wept upon Jerusalem, who had done so great despight to him, and within five days were to fill up the measure of their iniquities, and do an act, which all ages of the world could never repeat in the same instance, did also in the number of his tears reckon our sins as sad considerations and incentives of his sorrow. And it would well become us to consider, what great evil we do, when our actions are such as for which our blessed Lord did weep. He who was seated in the bosom of felicity, yet he moistened his fresh laurels upon the day of his triumph with tears of love, and bitter allay. His day of triumph was a day of sorrow, and if we would weep for our own sins, that instance of sorrow would be a day of triumph and jubilee.

From hence the holy Jesus went to Bethany, where he had another manner of reception than at the holy

city. There he supped; for his goodly day of triumph had been with him a fasting day. And Mary Magdalen, who had spent one box of nard pistick upon our Lord's feet as a sacrifice of eucharist for her conversion, now bestowed another in thankfulness for the restitution of her brother Lazarus to life, and consigned her Lord unto his burial: and here she met with an evil interpreter, Judas, an apostle, one of the Lord's own family, pretended it had been a better religion to have given it to the poor; but it was malice, and the spirit either of envy or avarice in him that passed that sentence; for he that sees a pious action well done, and seeks to undervalue it, by telling how it might have been better, reproves nothing but his own spirit. For a man may do very well, and God would accept it, though to say, he might have done better, is to say only, that action was not the most perfect and absolute in its kind; but to be angry at a religious person, and without any other pretence, but that he might have done better, is spiritual envy; for a pious person would have nourished up that infant action by love and praise, till it had grown to the most perfect and intelligent piety: but the event of that man gave the interpretation of his present purpose; and at the best it could be no other than a rash judgment of the action and intention, of a religious, thankful, and holy person. But she found her Lord, who was her beneficiary in this, become her patron and her advocate. And hereafter when we shall find the devil, the great accuser of God's saints, object against the piety and religion of holy persons; a cup of cold water shall be accepted unto reward, and a good intention heightened to the value of an exterior expression, and a piece of gum to the equality of a holocaust, and an action done with great zeal and an intense love to be acquitted from all its adherent imperfections: Christ receiving them into himself, and being like the altar of incense hallowing the very smoke, and raising it into a flame, and entertaining it into the

embraces of the firmament and the bosom of heaven. Christ himself who is the judge of our actions is also the entertainer and object of our charity and duty, and the advocate of our person.

Judas who declaimed against the woman, made tacit reflections upon his Lord for suffering it: and indeed every obloquy against any of Christ's servants is looked on as an arrow shot into the heart of Christ himself. And now a persecution being begun against the Lord within his own family, another was raised against him from without. For the chief priests took crafty counsel against Jesus, and called a consistory to contrive how they might destroy him: and here was the greatest representment of the goodness of God, and the ingratitude of man, that could be practised or understood. How often had Jesus poured forth tears for them? how many sleepless nights had he awaked to do them advantage? how many days had he spent in homilies and admirable visitations of mercy and charity, in casting out devils, in curing their sick, in correcting their delinquencies, in reducing them to the ways of security and peace, and that we may use the greatest expression in the world, that is, his own, *in gathering them as a hen gathereth her chickens under her wings*, to give them strength, and warmth, and life, and ghostly nourishment? And the chief priests together with their faction use all arts, and watch all opportunities to get Christ, not that that they might possess him, but to destroy him, little considering that they extinguish their own eyes, and destroy that spring of life, which was intended to them for a blissful immortality.

And here it was that the devil shewed his promptness to furnish every evil intended person with apt instruments to act the very worst of his intentions; the devil knew their purposes and the aptness and proclivity of Judas, and by bringing these together he served their present design, and his own great intendment. The devil never fails to promote every evil

purpose; and except where God's restraining grace does intervene and interrupt the opportunity by interposition of different and cross accidents to serve other ends of providence, no man easily is fond of wickedness, but he shall receive enough to ruin him. Indeed Nero and Julian, both witty men and powerful, desired to have been magicians, and could not; and although possibly the devil would have corresponded with them, who yet were already his own in all degrees of security, yet God permitted not that, lest they might have understood new ways of doing despight to martyrs and afflicted Christians. And it concerns us not to tempt God, or invite a forward enemy; for as we are sure the devil is ready to promote all vicious desires, and bring them out to execution; so we are not sure that God will not permit him; and he that desires to be undone, and cares not to be prevented by God's restraining grace, shall find his ruin in the folly of his own desires, and become wretched by his own election. Judas hearing of this congregation of the priests went and offered to betray his Lord, and made a covenant, the price of which was thirty pieces of silver, and he returned.

It is not intimated in the history of the life of Jesus, that Judas had any malice against the person of Christ: For when afterwards he saw the matter was to end in the death of his Lord, he repented; but a base and unworthy spirit of covetousness possessed him; and the reliques of indignation for missing the price of the ointment which the holy Magdalen had poured upon his feet, burnt in his bowels with a secret dark melancholy fire, and made an eruption into an act which all ages of the world could never parallel. They appointed him for hire thirty pieces, and some say that every piece did in value equal ten ordinary current deniers, and so Judas was satisfied by receiving the worth of three hundred pence, at which he valued the nard pistick. But hereafter let no Christian be ashamed to be despised and undervalued

for he will hardly meet so great a reproach, as to have so disproportioned a price set upon his life, as was upon the holy Jesus. St. Mary Magdalen thought it not good enough to aneal his sacred feet, Judas thought it a sufficient price for his head; for covetousness aims at base and low purchases, whilst holy love is great and comprehensive as the bosom of heaven, and aims at nothing that is less than infinite. The love of God is a holy fountain, limpid and pure, sweet and salutary, lasting and eternal. The love of money is a vertiginous pool, sucking all into it to destroy it. It is troubled and uneven, giddy and unsafe, serving no end but its own, and that also in a restless and uneasy motion. The love of God spends itself upon him to receive again the reflections of grace and benediction: the love of money spends all its desires upon itself to purchase nothing but unsatisfying instruments of exchange, or supernumerary provisions, and ends in dissatisfaction, and emptiness of spirit, and a bitter curse. St. Mary Magdalen was defended by her Lord against calumny, and rewarded with an honourable mention to all ages of the church, besides the unction from above, which she shortly after received to consign her to crowns and sceptres: but Judas was described in the scripture, the book of life, with the black character of death; he was disgraced to eternal ages, and presently after acted his own tragedy with a sad and ignoble death.

Now all things being fitted, our blessed Lord sends two disciples to prepare the passover, that he might fulfil the law of Moses and pass from thence to institutions evangelical, and then fulfil his sufferings. Christ gave them a sign to guide them to the house; a man bearing a pitcher of water: by which some that delight in mystical significations say was typified the sacrament of baptism: meaning, that although by occasion of the paschal solemnity the holy eucharist was first instituted, yet it was afterwards to be applied to practice according to the sense

of this accident: only baptized persons were apt susscipients of the other more perfective rite, as the taking nutriment supposes persons born into the world, and within the common conditions of human nature. But in the letter it was an instance of the divine omniscience, who could pronounce concerning accidents at distance, as if they were present: and yet also like the provision of the colt to ride on, it was an instance of providence, and security of all God's sons for their portion of temporals: Jesus had not a lamb of his own; and possibly no money in the bags to buy one: and yet providence was his guide, and the charity of a good man was his *proveditore*, and he found excellent conveniences in the entertainments of a hospitable good man, as if he had dwelt in Ahab's ivory house, and had had the riches of Solomon, and the meat of his household.

The Prayer.

O Holy King of Sion, eternal Jesus, who with great humility and infinite love didst enter into the holy city, riding upon an ass, that thou mightest verify the predictions of the prophets, and give example of meekness and of the gentle and paternal government, which the eternal Father laid upon thy shoulders; be pleased, dearest Lord to enter into my soul with triumph, trampling over all thine enemies, and give me grace to entertain thee with joy and adoration, with abjection of my own desires, with lopping off all my superfluous branches of a temporal condition, and spending them in the offices of charity and religion, and divesting myself of all my desires, laying them at thy holy feet, that I may bear the yoke and burthen of the Lord with alacrity, with love, and the wonders of a satisfied and triumphant spirit. Lord enter in and take possession, and thou to whose honour the very stones would give testimony, make my stony heart an instrument of thy praises; let me strew thy way with

flowers of virtue, and the holy rosary of Christian graces; and by thy aid and example let us also triumph over all our infirmities and hostilities, and then lay our victories at thy feet, and at last follow thee into thy heavenly Jerusalem with palms in our hands, and joy in our hearts, and eternal acclamations on our lips, rejoicing in thee, and singing hallelujahs in a happy eternity, to thee, O holy King of Sion, eternal Jesus. Amen.

II.

O BLESSED and dear Lord, who wert pleased to permit thyself to be sold to the assemblies of evil persons for a vile price by one of thy own servants, for whom thou hadst done so great favours, and hadst designed a crown and a throne to him, and he turned himself into a sooty coal and entered into the portion of evil angels; teach us to value thee above all the joys of men, to prize thee at an estimate beyond all the wealth of nature, to buy wisdom, and not to sell it, to part with all that we may enjoy thee, and let no temptation abuse our understandings; no loss vex us into impatience; no frustration of hope fill us with indignation; no pressure of calamitous accidents make us angry at thee the fountain of love and blessing; no covetousness transport us into the suburbs of hell and the regions of sin; but make us to love thee as well as ever any creature loved thee, that we may never burn in any fires but of a holy love, nor sink in any inundation, but what proceeds from penitential showers, and suffer no violence, but of implacable desires to live with thee, and when thou callest us, to suffer with thee, and for thee.

III.

LORD, let me never be betrayed by myself, or any violent accident and importunate temptation; let me

never be sold for the vile price of temporal gain, or transient pleasure, or a pleasant dream; but since thou hast bought me with a price, even then, when thou wert sold thyself, let me never be separated from thy possession. I am thine, bought with a price; Lord save me, and in the day, when thou bindest up thy jewels, remember Lord that I cost thee as dear as any, and therefore cast me not into the portion of Judas; but let me walk and dwell and bathe in the field of thy blood, and pass from hence pure and sanctified into the society of the elect apostles, receiving my part with them, and my lot in the communications of thy inheritance, O gracious Lord and dearest Saviour Jesus. Amen.

Ad. SECT. XV.

Considerations upon the Washing of the Disciples' Feet by Jesus, and his Sermon of Humility.

THE holy Jesus went now to eat his last paschal supper, and to finish the work of his legation, and to fulfil that part of the law of Moses in every of its smallest and most minute particularities, in which also the actions were significant of spiritual duties, which we may transfer from the letter to the spirit in our own instances, that as Jesus eat the paschal lamb with a staff in his hand, with his loins girt, with sandals on his feet in great haste, with unleavened bread and with bitter herbs: so we also should do all our services according to the signification of these symbols, leaning upon the cross of Jesus for a staff, and bearing the rod of his government, with loins girt with angelical chastity, with shoes on our feet, that so we may guard and have custody over our affections, and *be shod with the preparation of the gospel of peace*, eating in haste as becomes persons hungering and

thirsting after righteousness, doing the work of the Lord zealously and fervently without the leaven of malice and secular interest, with bitter herbs of self-denial and mortification of our sensual and inordinate desires. The sense and mystery of the whole act with all its circumstances is, that we obey all the sanctions of the divine law, and that every part of our religion be pure and peaceable, chaste and obedient, confident in God and diffident in ourselves, frequent and zealous, humble and resigned, just and charitable, and there will not easily be wanting any just circumstance to hallow and consecrate the action.

When the holy Jesus had finished his last Mosaic rite, he descends to give example of the first fruit of evangelical graces: [a] he rises from supper, lays aside his garment like a servant, and with all the circumstances of an humble ministry washes the feet of his disciples, beginning at the first, St. Peter, until he came to Judas the traitor, that we might in one scheme see a rare conjunction of charity and humility, of self-denial and indifferency, represented by a person glorious and great, their Lord and Master, sad and troubled; and he chose to wash their [b] feet rather than their head, that he might have the opportunity of a more humble posture and a more apt signification of his charity. Thus God lays every thing aside, that he may serve his servants; heaven stoops to earth, and one abyss calls upon another, and the miseries of man, which were next to infinite, are excelled by a mercy equal to the immensity of God. And this washing of their feet, which was an accustomed civility and entertainment of honoured strangers at the beginning of their meal, Christ deferred to the end of the paschal supper, that it might be

[a] Λοίσθιον ἐκ πρώτου μεταπεύμενος ἄλλον ἀπ' ἄλλου.
Ἀρχόμενον Σίμωνος, ἕως ἰδίοιο φονῆος. *Nonn.*

[b] Idcirco pedes potius quàm manus et caput: quia in lavandis pedibus, et affectuosior est gestus humilitatis, et propinquior significatio charitatis, quæ nos lavat sanguine suo à peccatis nostris. *Rupert.*

the preparatory to the second, which he intended should be festival to all the world. St. Peter was troubled that the hands of his Lord should wash his servant's feet, those hands which had opened the eyes of the blind, and cured lepers, and healed all diseases, and when lift up to heaven were omnipotent, and could restore life to dead and buried persons: he counted it a great indecency for him to suffer it; but it was no more than was necessary, for they had but lately been earnest in dispute for precedency: and it was of itself so apt to swell into tumour and inconvenience, that it was not be cured, but by some prodigy of example and miracle of humility, which the holy Jesus offered to them in this express, calling them to learn some great lesson; a lesson which God descended from heaven to earth, from riches to poverty, from essential innocence to the disreputation of a sinner, from a master to a servant, to learn us, that is, that we should esteem ourselves but just as we are, low, sinful, miserable, needy and unworthy. It seems it is a great thing, that man should come to have just and equal thoughts of himself, that God used such powerful arts to transmit this lesson, and engrave it in the spirits of men; and if the receipt fails, we are eternally lost in the mists of vanity, and enter into the condition of those angels, whom pride transformed and spoiled into the condition of devils; and upon consideration of this great example Guericus, a good man, cried out, [a] 'Thou hast overcome, O Lord, thou hast overcome my pride; this example hath mastered me, I deliver myself up into thy hands, never to receive liberty or exaltation but in the condition of thy humblest servant.'

And to this purpose St. Bernard hath an affectionate and devout consideration, saying, 'that some of the angels as soon as they were created, had an ambition to become like God, and to aspire into the

[a] Quomodo non humiliabitur homo sub tam humili Deo? *St. Bernard.*

throne, which God had appointed to the holy Jesus in eternal ages; when God created man, presently the devil rubbed his leprosy upon him, and he would needs be like God too, and Satan promised him that he should; as the evil angels would have been like to God in power and majesty, so man would have been like him in knowledge, and have imitated the wisdom of the eternal Father. But man had the fate of Gehezi, he would needs have the talent and garments of Lucifer, and he had also his plague; he lost paradise for his pride; and now what might befit the Son of God to do, seeing man so lost, and God so zealous of his honour? I see (saith he) that by occasion of me the Father loses his creatures, for they have all aspired to be like, and are fallen into the greatest infelicities. Behold, I will go towards man in such a form, that whosoever from henceforth would become like me shall be so, and be a gainer by it. And for this cause the Son of God came from heaven, and made himself a poor humble person, and by all the actions of his life commented upon the present discourse:' [a] *Learn of me, for I am meek and humble of heart*: Blessed be that mercy and bounty, which moved Almighty God to condescend to that so great appetite we had of being like him, for now we may be like unto God, but it must be by humility, of which he hath given us an example powerful as miracles, and great as our own pride and misery.

And indeed our blessed Lord knowing that examples are like maps and perfect schemes, in which the whole continent may at once be represented to the eye to all the purposes of art and benefit, did in the latter end of his life draw up the dispersions and larger harvest of his precepts, binding them in the bundle of great examples, and casting them into actions as into sums total; for so this act of washing the feet of his own ministers, and then dying for them, and for

[a] Matth. 11. 29.

all his enemies, did preach the three great sums of evangelical perfection with an admirable energy and abbreviature; humility, and charity, and sufferings, being to Christianity, as the body, and the soul, and the spirit are to the whole man. For no man brings a sad funeral into the theatre to make his spectators merry, nor can well preach chastity in the impurity of the Bordelli, or persuade temperance, when himself is full of wine and luxury, and enters into the baths to boil his undigested meat, [a] that he may return to his second supper, and breathes forth impure belchings together with his homily; a poor hermit, or a severely living philosopher, into whose life his own precepts have descended, and his doctrine is mingled with his soul, mingles also effect and virtue with homilies, and incorporates his doctrine in the hearts of his disciples. And this the holy Jesus did in his own person, bearing the burden first upon his own shoulders, that we may with better alacrity undergo what our blessed Lord bears with us, and for us. But that we may the better understand, what our blessed Lord designed to us in this lecture, let us consider the proper acts of humility, which integrate the virtue.

1. The first is, Christ's humble man thinks meanly of himself; and there is great reason every man should; for his body is but rotteness and infirmity covered with a fair mantle, a dunghill overcast with snow; and if we consider sadly, that from trees and plants come oil, balsam, spices, and aromatic odours, and that from the sinks of our body no such sweet or salutary emanations are observed, we may at least think it unreasonable to boast our beauty, which is nothing but a clear and well coloured skin, which every thing in the world can spoil; nor our strength, which an ague tames into the infirmities of a child, and in which we are excelled by a bull; nor any

[a] Turgidus hic epulis atque albo ventre lavatur,
Gutture sulphureas lentè exhalante Mephites.
Pers. sat. 3.

thing of our body which is nothing but an unruly servant of the soul, marked with characters of want and dependence, and begging help from all the elements, and upon a little disturbance growing troublesome to itself by its own impurities. And yet there is no reason in respect of the soul for any man to exalt himself above his brother; because all reasonable souls are equal; and that one is wise, and another is foolish, or less learned, is by accident and extrinsic causes; God at first makes all alike, but an indisposed body, or an inopportune education, or evil customs superinduce variety and difference; and if God discerns a man from his brother by distinction of gifts it alters not the case; still the man hath nothing of himself that can call him excellent; it is as if a wall, upon which the sun reflects, should boast itself against another that stands in the shadow; greater glory is to be paid to God for the discerning gifts; but to take any of it to ourselves, and rise higher than our brother, or advance our own opinion, is as if a man should be proud of being in debt, and think it the greater excellency, that he is charged with heavier and more severe accounts.

This act consists not in declamations and forms of satire against ourselves, saying; I am a miserable sinful creature, I am proud, or covetous, or ignorant. For many men say so that are not willing to be thought so; neither is humility a virtue made up of wearing old clothes, or doing servile and mean employments by voluntary undertaking, or of sullen gestures or *demiss* behaviour, and artifice of lowly expressions; for these may become snares to invite and catch at honour, and then they are collateral designs of pride, and direct actions of hypocrisy; but it consists in a true understanding of our own condition, and separating our own nothing from the good we

[1] Auferantur omnia figmenta verborum, cessent simulati gestus, verum humilem patientia ostendit. *St. Hier.*

have received; and giving to God all the glory, and taking to ourselves all the shame and dishonour due to our sinful condition. He that thinks himself truly miserable, and vilified by sin, hates it perfectly; and he that knows himself to be nothing, cannot be exalted in himself; and whatsoever is besides these two extremes of a natural nothing and a superadded sin, must be those good things we have received, which because they derive from God must make all their returns thither. But this act is of greater difficulty in persons pious, full of gifts and eminent in graces, who being fellow-workers together with God, sometimes grow tacitly and without notice given to confide in themselves, and with some freer fancy ascribe too much of the good action to their own choice and diligence, and take up their crowns, which lie at the foot of the throne, and set them upon their own heads. For a sinner to desire to be esteemed a sinner, is no more humility, than it is for the son of a ploughman to confess his Father; but indeed it is hard for a man to be cried up for a saint, to walk upon the spire of glory, and to have no adherence or impure mixtures of vanity grow upon the outside of his heart. All men have not such heads to walk in great heights without giddiness and unsettled eyes: Lucifer and many angels walking upon the battlements of heaven grew top-heavy and fell into the state of devils;[a] and the father of the Christian hermits St. Anthony was frequently attempted by the devil, and solicited to vanity, the devil usually making fantastic noises to be heard before him, 'Make room for the saint and servant of God:' But the good man knew Christ's voice to be a low base of humility, and that it was the noise of hell, that invited to complacencies and vanity; and therefore took the example of the apostles, who in the midst of the greatest reputation and spiritual advancements were dead unto the world, and seemed to live in the state

[a] St. Hier. in vita St. Anthon.

of separation. For the true stating our own question and knowing ourselves must needs represent us set in the midst of infinite imperfections, loaden with sins, choaked with the noises of a polluted conscience, persons fond of trifles, neglecting objects fit for wise men, full of ingratitude, and all such things, which in every man else we look upon as scars and deformities, and which we use to single out, and take one alone as sufficient to disgrace and disrepute all the excellencies of our neighbour; but if we would esteem them with the same severity in ourselves, and remember with how many of such objections our little felicities are covered, it would make us charitable in our censures, compassionate and gentle to others, apt to excuse, and as ready to support their weaknesses, and in all accidents and chances to ourselves to be content and thankful, as knowing the worst of poverty and inconvenience to be a mercy and a splendid fortune, in respect of our demerits. 'I have read that when the Duke of Candia had voluntarily entered into the incommodities of a religious poverty and retirement, he was one day spied and pitied by a Lord of Italy, who out of tenderness wished him to be more careful and nutritive of his person. The good duke answered, Sir, be not troubled, and think not that I am ill provided of conveniences, for I send an harbinger before, who makes my lodgings ready, and takes care that I be royally entertained. The Lord asked him who was his harbinger? He answered, the knowledge of myself, and the consideration of what I deserve for my sins, which is, eternal torments; and when with this knowledge I arrive at my lodging, how unprovided soever I find it, methinks it is ever better than I deserve.' The sum of this meditation consists in believing, and considering, and reducing to practice those thoughts, that we are nothing of ourselves, that we have nothing of our own, that we have received more than ever we can discharge, that we have added innumerable sins, and that we can call nothing our own, but such things

which we are ashamed to own, and such things which are apt to ruin us. If we do nothing contrary to the purpose and hearty persuasion of such thoughts, then we think meanly of ourselves; and in order to it, we may make use of this advice, to let no day pass without some sad recollection and memory of somewhat, which may put us to confusion and mean opinion of ourselves; either to call to mind the worst of our sins, or the undiscreetest of our actions, or the greatest of our shame, or the uncivillest of our affronts, any thing to make us descend lower, and kiss the foot of the mountain; and this consideration also applied to every tumour of spirit as soon as it rises may possibly allay it.

2. [a] Christ's humble man bears contumelies evenly and sweetly, and desires not to be honoured by others: He chooses to do those things that deserve honour and a fair name, but then eats not of those fruits himself, but transmits them to the use of others and the glories of God. This is a certain consequence of the other, he that truly disesteems himself is content that others should do so too; and he, who with some regret and impatience hears himself scorned or undervalued, hath not acquired the grace of humility; which Serapion in Cassian noted to a young person, who perpetually accused himself with the greatest semblances of humility; but was impatient when Serapion reproved him. [b] 'Did you hope that I would have praised your humility, and have reputed you for a saint? It is a strange perverseness to desire others to esteem highly of you for that in which to yourself you seem most unworthy.' [c] He that enquires into the faults of his own actions, requiring them that saw it to tell him in what he did amiss, not to learn the

[a] Ama nesciri et pro nihilo reputari. *Gerson.*

[b] Appetere de humilitate laudem humilitatis, non est virtus sed subversio. Quid enim perversum magis aut indignius, quàm ut inde velis haberi melior, unde tibi videris deterior? *St. Bernard.*

[c] Est qui nequiter humiliat se, et interiora ejus sunt plena dolo. *Eccles.* 19. 23

fault, but to engage them to praise it, cozens himself into a pride, and makes humility the instrument. And a man would be ashamed if he were told that he used stratagems for praise; but so glorious a thing is humility, that pride to hide her own shame puts on the other's vizor, it being more to a proud man's purposes to seem humble than to be so. And such was the cynic, whom Lucian derided, because that once searching his scrip in expectation to have found in it mouldy bread or old rags, he discovered a bale of dice, a box of perfumes, and the picture of his fair mistress. *Carisianus walked in his gown in the feast of Saturn, and when all Rome was let loose in wantonness, he put on the long robe of a senator, and a severe person, and yet nothing was more lascivious than he. But the devil pride prevails sometimes upon the spirit of lust. Humility neither directly, nor by consequence seeks for praise, and suffers it not to rest upon its own pavement, but reflects it all upon God, and receives all lessening and instruments of affront and disgrace, that mingle not with sin or undecencies, more willingly than panegyrics. When others have their desires, thou not thine; the sayings of another are esteemed, thine slighted; others ask and obtain, thou beggest and art refused; they are cried up, thou disgraced and hissed at; and while they are employed, thou art laid by, as fit for nothing; or an unworthy person commands thee, and rules thee like a tyrant; he reproves thee, suspects thee, reviles thee; canst thou bear this sweetly, and entertain the usage as thy just portion, and as an accident most fit and proper to thy person and condition? Dost thou not raise theatres to thyself and take delight in the suppletories of thy own good opinion, and the flatteries of such whom thou endearest to thee, that their praising thee should heal the wounds of thine honour by

* Nil lascivius est Carisiano,
In Saturnalibus ambulat togatus. *Mart.*

an imaginary and fantastic restitution? He that is not content and patient in affronts, hath not yet learned humility of the holy Jesus.

3. As Christ's humble man is content in affronts, and not greedy of praise, so when it is presented to him, he takes no contentment in it; and if it be easy to want praise when it is denied, yet it is harder not to be delighted with it, when it is offered; but there is much reason that we should put restraints upon ourselves, lest if we be praised without desert, we find a greater judgment of God, [a] or if we have done well and received praise for it, we lose all our reward, which God hath deposited for them, that receive not their good things in this life. For *as silver is tried in the melter, and gold in the chrysoble; so is a man tried by the mouth of him that praises him;* that is, he is either clarified from his dross by looking upon the praise as a homily to teach, and an instrument to invite his duty, or else, if he be already pure, he is consolidated, strengthened in the sobriety of his spirit, and retires himself closer into the strengths and securities of humility. Nay this step of humility uses in very holy persons to be enlarged to a delight in affronts and disreputation in the world. 'Now I begin to be Christ's disciple,' (said Ignatius the martyr, when in his journey to Rome he suffered perpetual revilings and abuse,) St. Paul rejoiced in his infirmities and reproach, and all the apostles at Jerusalem went from the tribunal *rejoicing that they were esteemed worthy to suffer shame for the name of Jesus.* This is an excellent condition and degree of humility. But I choose to add one that is less, but in all persons necessary.

4. Christ's humble man is careful never to speak any thing that may redound to his own praise, unless it be with a design of charity or duty; that either God's glory, or the profit of his neighbour be concerned in it;

[a] Tanta enim consideratione trepidat (David) ne aut de his in quibus laudatur et non sunt, majus Dei judicium inveniat, aut de his in quibus laudatur et sunt, competens præmium perdat. *St. Gregor.*

but never speaking with a design to be esteemed learned or honourable. St. Arsenius had been tutor to three Cæsars, Theodosius, Arcadius, and Honorius; but afterwards when he became religious, no word escaped him that might represent and tell of his former greatness: and it is observed concerning St. Jerome, that although he was of noble extraction, yet in all his own writings there is not the smallest intimation of it. This I desire to be understood only to the sense and purposes of humility, and that we have no designs of vanity and fancy in speaking learnedly, or recounting our exterior advantages; but if either the profit of our brother, or the glory of God, if either there be piety or charity in the design, it is lawful to publish all those excellencies with which God hath distinguished us from others. The young marquis of Castilion being to do public exercise in his course of philosophy, made it a case of conscience, whether he were bound to dispute his best, fearing lest vanity might transport him in the midst of those praises, which his collegiates might give him. It was an excellent consideration in the young gentleman; but in actions civil and human, since the danger is not so immediate, and a little complacency becoming the instrument of virtue, and encouragement of studies, may with like care be referred to God as the giver, and celebrate his praises; he might with more safety have done his utmost, it being in some sense a duty to encourage others, to give account of our graces and our labours, and all the appendant vanity may quickly be suppressed. A good name may give us opportunity of persuading others to their duty, especially in an age, in which men choose their doctrines by the men that preach them: and St. Paul used his liberty, when he was zealous for his Corinthian disciples, but restrained himself when it began to make reflections upon his own spirit; but although a good name be necessary, and in order to such good ends, whither it may serve, it is lawful to desire it: yet a great name

and a pompous honour, and secular greatness hath more danger in it to ourselves, than ordinarily it can have of benefit to others; and although a man may use the greatest honours to the greatest purposes, yet ordinary persons may not safely desire them; because it will be found very hard to have such mysterious and abstracted considerations, as to separate all our proper interests from the public end. To which I add this consideration, that the contempt of honour, and the instant pursuit of humility, is more effective of the ghostly benefit of others, than honours and great dignities can be, unless it be rarely and very accidentally.

If we need any new incentives to the practice of this grace, I can say no more, but that humility is truth, and pride is a lie; that the one glorifies God, the other dishonours him: Humility makes men like angels; pride makes angels to become devils; that pride is folly. Humility is the temper of a holy spirit and excellent wisdom; that humility is the way to glory, pride to ruin and confusion; humility makes saints on earth; pride undoes them; humility beatifies the saints in heaven, and the elders throw their crowns at the foot of the throne; pride disgraces a man among all the societies of earth: God loves one, and Satan solicits the cause of the other, and promotes his own interest in it most of all; and there is no one grace in which Christ propounded himself imitable so signally, as in this of meekness and humility; for the enforcing of which he undertook the condition of a servant, and a life of poverty, and a death of disgrace; and washed the feet of his disciples, and even of Judas himself, that his action might be turned into a sermon to preach this duty, and to make it as eternal as his own story.

The Prayer.

O Holy and eternal Jesus, who wert pleased to lay aside the glories and incomprehensible majesty, which

clothed thy infinity from before the beginning of creatures, and didst put on a cloud upon thy brightness, and wert invested with the impure and imperfect broken robe of human nature, and didst abate those splendours which broke through the veil, commanding devils not to publish thee, and men not to proclaim thy excellencies, and the apostles not to reveal those glories of thine, which they discovered encircling thee upon Mount Tabor in thy transfiguration; and didst by perpetual homilies and symbolical mysterious actions, as with deep characters, engrave humility into the spirits of thy disciples, and the discipline of Christianity: teach us to approach near to these thy glories, which thou hast so covered with a cloud, that we might without amazement behold thy excellencies; make us to imitate thy gracious condescensions, take from us all vanity and fantastic complacencies in our own persons or actions; and when there arises a reputation consequent to the performance of any part of our duty, make us to reflect the glory upon thee, suffering nothing to adhere to our own spirits but shame at our own imperfection, and thankfulness to thee for all thy assistances; let us never seek the praise of men from unhandsome actions, from flatteries, and unworthy discourses, nor entertain the praise with delight, though it proceed from better principles; but fear and tremble lest we deserve punishment, or lose a reward, which thou hast deposited for all them that seek thy glory, and despise their own, that they may imitate the example of their Lord. Thou, O Lord, didst triumph over sin and death, subdue also my proud understanding, and my prouder affections, and bring me under thy yoke, that I may do thy work, and obey my superiors, and be a servant of all my brethren in their necessities, and esteem myself inferior to all men by a deep sense of my own unworthiness, and in all things may obey thy laws and conform to thy precedents, and enter into thine inheritance, O holy and eternal Jesus. Amen.

DISCOURSE XIX.

Upon the Institution and Reception of the holy Sacrament of the Lord's Supper.

AS the sun among the stars, and man among the sublunary creatures is the most eminent and noble, the prince of the inferiors, and their measure, or their guide: so is this action among all the instances of religion, it is most perfect and consummate, it is an union of mysteries, and a consolidation of duties, it joins God and man, and confederates all the societies of men in mutual complexions, and the entertainments of an excellent charity; it actually performs all that could be necessary for man, and it presents to man as great a thing as God could give: For it is impossible any thing should be greater than himself. And when God gave his Son to the world, it could not be, but he should give us all things else; and therefore this blessed sacrament is consigning us to all felicities, because after a mysterious and ineffable manner we receive him, who is light and life, the fountain of grace, and the sanctifier of our secular comforts, and the author of holiness and glory. But as it was at first, so it hath been ever since, *Christ came into the world, and the world knew him not:* so Christ hath remained in the world by the communications of this sacrament, and yet he is not rightly understood, and less truly valued. But Christ may say to us as once to the woman of Samaria, *Woman, if thou didst know the gift of God, and who it is that speaks to thee, thou wouldst ask him:* So if we were so wise, or so fortunate to know the excellency of this gift of the Lord, it would fill us full of wonder and adoration, joy and thankfulness, great hopes and actual felicities, making us heirs of glory by the great additions and present increment of grace.

After supper Jesus took bread and blessed it,] and made it to be a heavenly gift; He gave them bread and told them it was his body; that body which was broken for redemption of man, for the salvation of the world. St. Paul calls it [bread] even after consecration; [a] *The bread, which we break, is it not the communication of the body of Christ?* so that by divine faith we are taught to express our belief of this mystery in these words; [The bread, when it is consecrated and made sacramental, is the body of our Lord; and the fraction and distribution of it is the communication of that body, which died for us upon the cross;] He that doubts of either of the parts of this proposition must either think, Christ was not able to verify his word, and to make bread by his benediction to become to us to be his body, or that St. Paul did not well interpret and understand this mystery, when he called it bread. Christ reconciles them both, calling himself *the bread of life;* and if we be offended at it, because it is alive, and therefore less apt to become food, we are invited to it because it is bread; and if the sacrament to others seem less mysterious, because it is bread, we are heightened in our faith and reverence because it is life: The bread of the sacrament is the life of our soul, and the body of our Lord is now conveyed to us by being the bread of the sacrament. And if we consider how easy it is to faith, and how impossible it seems to curiosity, we shall be taught confidence and modesty, a resigning our understanding to the voice of Christ and his apostles, and yet expressing our own articles as Christ did in indefinite significations. And possibly it may not well consist with our duty to be inquisitive into the secrets of the kingdom, which we see by plain event hath divided the church, almost as much as the sacrament hath united it, and which can only serve the purposes of the school, and of evil men, to make questions for that.

[a] 1 Cor. 10. 16.

and factions for these, but promote not the ends of a holy life, obedience, or charity.

Some so observe the literal sense of the words, that they understand them also in a natural. Some so alter them by metaphors and preternatural significations, that they will not understand them at all in a proper. We see it, we feel it, we taste it, and we smell it to be bread; and by philosophy we are led into a belief of that substance, whose accidents these are, as we are to believe that to be fire, which burns and flames and shines; but Christ also affirmed concerning it, *This is my body:* And if faith can create an assent as strong, as its object is infallible, or can be as certain in its conclusion, as sense is certain in its apprehensions, we must at no hand doubt, but that it is Christ's body. Let the sense of that be what it will, so that we believe those words; and (whatsoever that sense is, which Christ intended) that we no more doubt in our faith, than we do in our sense, and then our faith is not reprovable. It is hard to do so much violence to our sense, as not to think it bread: But it is more unsafe to do so much violence to our faith, as not to believe it to be Christ's body. But it would be considered, that no interest of religion, no saying of Christ, no reverence of opinion, no sacredness of the mystery is disavowed, if we believe both what we hear and what we see. He that believes it to be bread, and yet verily to be Christ's body, is only tied also by implication to believe God's omnipotence, that he who affirmed it can also verify it. And they that are forward to believe the change of substance, can intend no more, but that it be believed verily to be the body of our Lord. And if they think it impossible to reconcile its being bread, with the verity of being Christ's body, let them remember that themselves are put to more difficulties, and to admit of more miracles, and to contradict more sciences, and to refuse the testimony of sense, in affirming the

special manner of transubstantiation. [a] And therefore it were safer to admit the words in their first sense, in which we shall no more be at war with reason, nor so much with sense, and not at all with faith. And for persons of the contradictory persuasion, who to avoid the natural sense affirm it only to be figurative, since their design is only to make this sacrament to be Christ's body in the sense of faith, and not of philosophy, they may remember that its being really present, does not hinder, but that all that reality may be spiritual; and if it be Christ's body, so it be not af-

[a] Acceptum panem et distributum discipulis corpus suum illum fecit, Hoc est corpus meum, dicendo, id est, figura corporis mei. Figura a. non fuisset, nisi veritatis esset corpus. *Tertul. lib. 4. contr. Marcion. cap.* 40. Quod si quicquid ingreditur in os in ventrem abit et in secessum ejicitur, et ille cibus qui sanctificatur per verbum Dei perque obsecrationem, juxta id quod habet materiale in ventrem abit et in secessum ejicitur, &c. et hæc quidem de typico, symbolicoque corpore. *Origen in* 15 *cap. St. Matth.* Τὰ σύμβολα τῷ σώματι τῷ διαπεμπῷ ἢ τῷ αἵματι μεῖζα τὴν ἐπίκλησιν ἐπιβάλλεται ἢ ἄτερα γίνεται, ἀλλ' ὑποκείσας ἐξίσταται φύσεως· μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας, ἢ τῷ σχήματι, ἢ τῷ εἴδει, ἢ ἰσχὺ ἔτι ἢ ἀπλῆ, οἷα ἢ πρότερον ἦν. *Theod. Dial.* 2. Idem disputando contra Eutychianos docentes humanam Christi naturam conversam iri in divinam; eodem scil. modo quo panis in corpus Christi; (ait) certè eodem scil. modo, hoc est, nullo, Ὁ δὲ σωτὴρ ὁ πάτηρ &c. Our blessed Saviour, who hath called himself the living bread and a vine, hath also honoured the visible signs with the title and appellation of his body and blood, not changing their nature but adding to nature grace. See the Dialog called the Immoveable. Sacramenta quæ sumimus corporis et sanguinis Christi divina res est. Propter quod per eadem divinæ efficimur consortes naturæ, et tamen non desinit esse substantia vel natura panis et vini, et certè imago et similitudo corporis et sanguinis Christi in actione mysteriorum celebrantur. *P. Gelasius libr. contr. Nestorium et Eutychetem.* Non quòd propriè corpus ejus sit panis, et poculum sanguis, sed quòd mysterium corporis ejus, sanguinisque contineant. *Facundus.* Si in sacramenta quandam similitudinem non haberent earum rerum quarum sunt sacramenta, omnino sacramenta non essent: ex hác á. similitudine plerumque ipsarum rerum nomina accipiunt. *St. Aug. epist.* 23. *Idem contr. Faustum Manich: lib.* 16. *c.* 2. Quod ab omnibus appellatur sacrificium, signum est veri sacrificii, in quo caro Christi post assumptionem per sacramentum memoriæ celebratur. *Apud Gratianum de consecrat. dist.* 2. *c.* 48. citatur Augustinus in libro sententiarum Prosperi, in hæc verba. Sicut ergo cœlestis panis qui Christi caro est, suo modo vocatur corpus Christi, cum revera sit sacramentum corporis Christi, illius viz. quod visibile, quod palpabile, mortale in cruce positum est: vocatúrque ipsa immolatio carnis quæ sacerdotis manibus fit, Christi passio, mors, crucifixio, non rei veritate, sed significante mysterio: sic sacramentum fidei quod baptismus intelligitur fides est. Si ergo hæc vasa sanctificata ad privatos usus transferre sic periculosum est, in quibus non est verum corpus Christi, sed mysterium corporis ejus continetur, quanto magis vasa corporis nostri, &c. *St. Chrysost: opeoe imperf. in Matth. Idem in epist. ad Cæsarium. in' biblioth. pp. Colon.* 1618. Sicut n. antequam sanctificetur panis, panem nominamus, divinâ autem illum sanctificante gratiâ, mediante sacerdote, liberatus quidem est ab appellatione panis, dignus autem habitus est Dominici corporis appellatione, etiamsi natura panis in eo permansit, &c.

firmed such, in a natural sense and manner, it is still only the object of faith and spirit; and if it be affirmed only to be spiritual, there is then no danger to faith in admitting the words of Christ's institution, *This is my body.* I suppose it to be a mistake to think whatsoever is real must be natural, and it is no less to think spiritual to be only figurative; that is too much, and this is too little; philosophy and faith may well be reconciled, and whatever objection can invade this union, may be cured by modesty. And if we profess we understand not the manner of this mystery, we say no more, but that it is a mystery; and if it had been necessary we should have construed it into the most latent sense, Christ himself would have given a clavis, and taught the church to unlock so great a secret. Christ said, *This is my body, this is my blood:* St. Paul said, [a] *The bread of blessing that we break is the communication of the body of Christ, and the chalice which we bless is the communication of the blood of Christ.* And, *we are all one body, because we eat of one bread.* One proposition as well as the other, is the matter of faith; and the latter of them, is also of sense: [b] One is as literal as the other, and he that distinguishes in his belief, as he may place the impropriety upon which part he please, and either say it is improperly called bread, or improperly called Christ's body; so he can have nothing to secure his proposition from error, or himself from boldness in decreeing concerning mysteries against the testimonies of sense, or beyond the modesty and simplicity of Christian faith. Let us love and adore the abyss of divine wisdom and goodness, and entertain the sacrament with just and holy receptions, and then we shall receive all those fruits of it, which an earnest

[a] 1 Cor. 10. 16, 17.

[b] Chrysost. notat apostolum non dixisse, panem esse μέθεξιν sed κοινωνίαν τοῦ σώματος Χριστοῦ ut indicaret ita participari corpus Domini, ut fiant unum participans et res participata, sicut verbum et Dei Caro, ὁ μετέχων partem aliquam sibi vendicat, ὁ κοινωνῶν totius particeps est.

disputer, or a peremptory dogmatizer, whether he happen right or wrong, hath no warrant to expect upon the interest of his opinion.

In the institution of this sacrament Christ manifested, first, his almighty power; secondly his infinite wisdom; and thirdly, his unspeakable charity. First, his power is manifest in making the symbols to be instruments of conveying himself to the spirit of the receiver; he nourishes the soul with bread, and feeds the body with a sacrament: he makes the body spiritual by his graces there ministered; and makes the spirit to be united to his body by a participation of the divine nature: In the sacrament that body, which is reigning in heaven, is exposed upon the table of blessing; and his body which was broken for us is now broken again, and yet remains impassible. Every consecrated portion of bread and wine does exhibit Christ entirely to the faithful receiver, and yet Christ remains one, while he is wholly ministered in ten thousand portions; so long as we call these mysterious, and make them intricate to exercise our faith, and to represent the wonder of the mystery, and to increase our charity; our being inquisitive in the abyss can have no evil purposes. God hath instituted the rite in visible symbols to make the secret grace as presential and discernible as it might, that by an instrument of sense our spirits might be accommodated as with an exterior object to produce an internal act. But it is the prodigy of a miraculous power, by instruments so easy to produce effects so glorious; this then is the object of wonder and adoration.

2. And this effect of power does also remark the divine wisdom, who hath ordained such symbols, which not only like spittle and clay toward the curing blind eyes proclaim an almighty power, but they are apposite and proper to signify a duty, and become to us like the word of life, and from bread they turn into a homily. For therefore our wisest Master hath

appointed bread and wine, that we may be corporally united to him, that as the symbols becoming nutriment are turned into the substance of our bodies, so Christ being the food of our souls should assimilate us, making us partakers of the divine nature. It also tells us, that from hence we derive life and holy motion; *for in him we live, and move, and have our being.* He is the staff of our life, and the light of our eyes, and the strength of our spirit; he is the viand for our journey, and the antepast of heaven: and because this holy spirit was intended to be a sacrament of union, that lesson is morally represented in the symbols; that as the salutary juice is expressed from many clusters running into one chalice, and the bread is a mass made of many grains of wheat; so we also (as the apostle infers from hence, himself observing the analogy) should *be one bread and one body, because we partake of that one bread.* And it were to be wished, that from hence also all Christians would understand a signification of another duty; and that they would often communicate, as remembering that the soul may need a frequent ministration, as well as the body its daily portion. This consideration of the divine wisdom is apt to produce reverence, humility, and submission of our understanding to the immensity of God's unsearchable abysses.

3. But the story of the love of our dearest Lord is written in largest characters, who not only was at that instant busy in doing man the greatest good, even then, when man was contriving his death and his dishonour, but contrived to represent his bitter passion to us without any circumstances of horror, in symbols of pleasure and delight, that *we may taste and see how gracious our Lord is,* who would not transmit the record of his passion to us in any thing that might trouble us; no love can be greater than that which is so beatifical, as to bestow the greatest good; and no love can be better expressed than that, which although it is productive of the greatest blessings, yet is

curious also to observe the smallest circumstances. And not only both these, but many other circumstances and arguments of love concur in the holy sacrament. 1. It is a tenderness of affection that ministers wholesome physic with arts and instruments of pleasure; and such was the charity of our Lord, who brings health to us in a golden chalice, life, not in the bitter drugs of Egypt, but in spirits and quintessencies; giving us apples of paradise, at the same time yielding food, and health, and pleasure. 2. Love desires to do all good to its beloved object, and that is the greatest love which gives us the greatest blessings; and the sacrament therefore is the argument of his greatest love, for in it we receive the honey and the honeycomb, the paschal lamb with his bitter herbs, Christ with all his griefs, and his passion with all the salutary effects of it. 3. Love desires to be remembered, and to have his object in perpetual representment; and this sacrament Christ designed to that purpose, that he who is not present to our eyes, might always be present to our spirits, 4. Love demands love again, and to desire to be beloved, is of itself a great argument of love. And as God cannot give us a greater blessing than his love, which is himself, with an excellency of relation to us superadded; so what greater demonstation of it can he make to us, than to desire us to love him with as much earnestness and vehemency of desire, as if we were that to him, which he is essentially to us, the author of our being and our blessing? 5. And yet to consummate this love, and represent it to be the greatest and most excellent, the holy Jesus hath in this sacrament designed, that we should be united in our spirits with him, incorporated to his body, partake of his divine nature, and communicate in all his graces: and love hath no expression beyond this, that it desires to be united to its object. So that what Moses said to the men of Israel: *What nation is so great, who hath God so nigh unto them, as the Lord our God is in all things, for which we call*

upon him? we can enlarge in the meditation of this holy sacrament; for now the Lord our God calls upon us not only to be nigh unto him, but to be all one with him; not only as he was in the incarnation, flesh of our flesh, and bone of our bone, but also to communicate in spirit, in grace, in nature, in divinity itself.

Upon the strength of the premises, we may sooner take an estimate of the graces, which are conveyed to us in reception and celebration of this holy sacrament and sacrifice. For as it is a commemoration and representment of Christ's death, so it is a commemorative sacrifice: as we receive the symbols and the mystery, so it is a sacrament. In both capacities the benefit is next to infinite. 1. For whatsoever Christ did at the institution, the same he commanded the church to do in remembrance and repeated rites: and himself also does the same thing in heaven for us, making perpetual intercession for his church, the body of his redeemed ones, by representing to his Father his death and sacrifice: there he sits a high priest continually, and offers still the same one perfect sacrifice, that is, still represents it as having been once finished and consummate in order to perpetual and never failing events: and this also his ministers do on earth, they offer up the same sacrifice to God, the sacrifice of the cross by prayers, and a commemorating rite, and representment according to his holy institution: and as all the effects of grace, and the titles of glory were purchased for us on the cross, and the actual mysteries of redemption, perfected on earth, but are applied to us and made effectual to single persons, and communities of men by Christ's intercession in heaven; so also they are promoted by acts of duty and religion here on earth, that we may be [a] *workers together with God*, (as St. Paul expresses it,) and in virtue of the eternal and all-sufficient sacrifice may offer up our

[a] 2 Cor. 6. 1.

prayers and our duty, and by representing that sacrifice may send up together with our prayers an instrument of their graciousness and acceptation. The funerals of a deceased friend are not only performed at his first interring, but in the monthly minds and anniversary commemorations, and our grief returns upon the sight of a picture, or upon any instance which our dead friend desired us to preserve as his memorial; we celebrate and exhibit the Lord's death in sacrament and symbol; and this is that great express, which when the church offers to God the Father, it obtains all those blessings, which that sacrifice purchased. Themistocles snatched up the son of King Admetus, and held him between himself and death to mitigate the rage of the King, and prevailed accordingly. Our very holding up the Son of God and representing him to his Father, is the doing an act of mediation, and advantage to ourselves in the virtue and efficacy of the mediator. As Christ is a priest in heaven for ever, and yet does not sacrifice himself afresh, nor yet without a sacrifice could he be a priest, but by a daily ministration and intercession represents his sacrifice to God, and offers himself as sacrificed; so he does upon earth by the ministry of his servants; he is offered to God, that is, he is by prayers and the sacrament represented or offered up to God as sacrificed, which in effect, is a celebration of his death, and the applying it to the present and future necessities of the church, as we are capable, by a ministry like to his in heaven. [a] It follows then, that the celebration of this sacrifice be in its proportion an instrument of applying the proper sacrifice to all the purposes which it first designed; it is ministerially and by application an instrument propitiatory, it is eucharistical, it is an homage, and an act of adoration, and it is impetratory, and obtains for us, and for the whole

[a] Iste calix benedictione solenni sacratus, ad totius hominis vitam salutémque proficit; simul medicamentum, et holocaustum, ad sanandas infirmitates, et purgandas iniquitates existens. *St. Cyp. de cœna. Dom.*

church all the benefits of the sacrifice, which is now celebrated and applied; that is, as this rite is the remembrance and ministerial celebration of Christ's sacrifice, so it is destined to do honour to God, to express the homage and duty of his servants, to acknowlege his supreme dominion, to give him thanks and worship, to beg pardon, blessings and supply to all our needs. And its profit is enlarged not only to the persons celebrating, but to all to whom they design it, according to the nature of sacrifices and prayers, and all such solemn actions of religion.

2. If we consider this, not as the act and ministry of ecclesiastical persons, but as the duty of the whole church communicating, that is, as it is a sacrament, so it is like the springs of Eden, from whence issue many rivers; or the trees of celestial Jerusalem, bearing various kinds of fruit. For whatsoever was offered in the sacrifice, is given in the sacrament; and whatsoever the testament bequeaths, the holy mysteries dispense. 1. [a] *He that eateth my flesh and drinketh my blood abides in me, and I in him;* Christ in his temple and his resting-place, and the worthy communicant is in sanctuary and a place of protection; and every holy soul having feasted at his table may say as St. Paul, [b] *I live, yet not I, but Christ liveth in me.* [c] *So that to live is Christ.* [d] *Christ is our life,* and he dwells in the body, and the spirit of every one that eats Christ's flesh and drinks his blood. Happy is that man that sits at the table of angels, that puts his hand into the dish with the King of all the creatures, and feeds upon the eternal Son of God, joining things below with things above, heaven with earth, life with death, *that mortality might be swallowed up of life,* and sin be destroyed by the inhabitation of its greatest conqueror. And now I need not enumerate any particulars, since the spirit of God hath ascertained us, that Christ enters into our hearts, and takes pos-

[a] John 6. 56. [b] Gal. 2. 20. [c] 1 Phil. 21. [d] Col. 3. 4.

session, and abides there, that we are made temples and celestial mansions; that we are all one with our judge, and with our redeemer, that our Creator is bound unto his creature with bonds of charity, which nothing can dissolve, unless our own hands break them; that man is united with God, and our weakness is fortified by his strength, and our miseries wrapped up in the golden leaves of glory. 2. Hence it follows that the sacrament is an instrument of reconciling us to God, and taking off the remanent guilt, and stain, and obligations of our sins. *This is the blood, that was shed for you for the remission of sins. For there is no condemnation to them that are in Christ Jesus.* And such are all they, who worthily eat the flesh of Christ; by receiving him, they more and more receive remission of sins, redemption, sanctification, wisdom, and certain hopes of glory. For as the soul touching and united to the flesh of Adam, contracts the stain of original misery and imperfection; so much the rather shall the soul united to the flesh of Christ receive pardon and purity, and all those blessed emanations from our union with the second Adam. But this is not to be understood, as if the first beginnings of our pardon were in the holy communion; for then a man might come with his impurities along with him, and lay them on the holy table to stain and pollute so bright a presence. No; First, repentance must *prepare the ways of the Lord:* and in this holy rite those words of our Lord are verified; *He that is justified let him be justified still,* that is, here he may receive the increase of grace; and as it grows, so sin dies, and we are reconciled by nearer unions and approximations to God.

3. [a] The holy sacrament is the pledge of glory, and the earnest of immortality; for when we have received him, who hath *overcome death, and henceforth dies*

[a] Ἀθανασίας φάρμακον, apud St. Ignat. ep. ad Ephes. Spes resurrectionis. *Optat. Milevit. l. 6. contr. Parmen. et St. Joh. 6.* Qui manducat carnem meam, habet vitam æternam, et resuscitabo eum in novissimo die.

no more, he becomes to us like the tree of life in paradise; and the consecrated symbols are like the seeds of an eternal duration, springing up in us to eternal life, nourishing our spirits with grace, which is but the prologue and the infancy of glory, and differs from it only as a child from a man. But God first raised up his Son to life, and by giving him to us hath also consigned us to the same state; for [a]*our life is hid with Christ in God*; when we lay down and cast aside the impurer robes of flesh, they are then but preparing for glory; and if by the only touch of Christ, bodies were redintegrate and restored to natural perfections, how shall we not live for ever, who eat his flesh and drink his blood? [b] It is the discourse of St. Cyril, whatsoever the spirit can convey to the body of the church, we may expect from this sacrament, for as the spirit is the instrument of life and action, so the blood of Christ is the conveyance of his spirit; and let all the mysterious places of holy scripture concerning the effects of Christ communicated in the blessed sacrament be drawn together in one scheme, we cannot but observe, that although they are so expressed, as that their meaning may seem intricate and involved, yet they cannot be drawn to any meaning at all, but it is as glorious in its sense as it is mysterious in the expression; and the more intricate they are, the greater is their purpose; no words being apt and proportionate to signify this spiritual secret, and excellent effects of the spirit. A veil is drawn before all these testimonies, because the people were not able to behold the glory, which they cover with their curtain, and *Christ dwelling in us, and giving us his flesh to eat and his blood to drink*, and *the hiding of our life with God*, and *the communication of the body of Christ*, and *Christ being our life*, are such

[a] Colos. 3. 3.

[b] St. Cyril. Alex. l. 4. in Joh. c. 14. et Irenæ. l. 4. c. 34. Sic et corpora nostra præcipientia eucharistiam jam non sunt corruptibilia, spem resurrectionis habentia.

secret glories, that as the fruition of them is the portion of the other world, so also is the full perception and understanding of them; for therefore God appears to us in a cloud, and his glories in a veil, that we understanding more of it by its concealment, than we can by its open face, which is too bright for our weak eyes, may with more piety also entertain the greatness by these indefinite and mysterious significations, than we can by plain and direct intuitions, which like the sun in a direct ray enlightens the object, but confounds the organ.

I should but in other words describe the same glories, if I should add, that this holy sacrament does enlighten the spirit of man, and clarify it with spiritual discernings; and as he was to the two disciples at Emmaus, so also to other faithful people, *Christ is known in the breaking of bread;* that it is a great defence against the hostilities of our ghostly enemies, this holy bread being like the cake in Gideon's camp, overturning the tents of Midian; [a] that it is the relief of our sorrows, the antidote and preservative of souls, [b] the viand of our journey, the guard and passport of our death, the wine of angels; that it is more healthful than rhubarb, more pleasant than cassia; that the betele and lareca of the Indians, the [c] moly or nepenthe of Pliny, the lyrinon of the Persians, the balsam of Judea, the manna of Israel, the honey of Jonathan, are but weak expressions to tell us, that this is excellent above art and nature, and that nothing is good enough in philosophy to become its emblem. All these must needs fall very short of those plain words of Christ, *This is my body;* the other may become the extasies of piety, the transportation of joy and won-

[a] Tauquam leones ignem spirantes recedamus ex illa mensa, dæmonibus facti terribiles. *St. Chrys.*

[b] Poculum quo inebriatur affectus fidelium. *St. Ambros. ser.* 15. *in Psal.* 118.

[c] Μῶλυ δὲ μὶν καλέουσι θεοὶ, χαλεπὸν δὲ τ' ὀρύσσειν
Ἀνδράσι γε θνητοῖσι, θεοὶ δὲ τὰ πάντα δύνανται.

Homer.

der, and are like the discourse of St. Peter upon Mount Tabor; he was resolved to say some great thing, but he knew not what; but when we remember, that the body of our Lord, and his blood is communicated to us in the bread and the chalice of blessing, we must sit down and rest ourselves, for this is the mountain of the Lord, and we can go no further.

In the next place it will concern our enquiry to consider, how we are to prepare ourselves; for at the gate of life a man may meet with death; and although this holy sacrament be like manna, in which the obedient find the relishes of obedience, the chaste of purity, the meek persons of content and humility; yet vicious and corrupted palates find also the gusts of death and coloquintida. [a] The Sybarites invited their women to their solemn sacrifies a full year before the solemnity, that they might by previous dispositions and a long foresight attend with gravity and fairer order the celebration of the rites. And it was a reasonable answer of Pericles to one that asked him, why he being a philosophical and severe person came to a wedding trimmed and adorned like a paranymph? *I come adorned to an adorned person*, trimmed, to a bridegroom: and we also, if we come to the marriage of the Son with the soul, (which marriage is celebrated in this sacred mystery) and have not on a wedding garment, shall be cast into outer darkness, the portion of undressed and unprepared souls.

For from this sacrament are excluded all unbaptized persons, and such who lie in a known sin, of which they have not purged themselves by the apt and proper instruments of repentance. For if the paschal lamb was not to be eaten, but by persons pure and clean according to the sanctifications of the law; the Son of God can less endure the impurities of the spirit, than God could suffer the uncleanesses of the

[a] Plutarch. sympos.

law. St. Paul hath given us instruction in this. [a] *First let a man examine himself, and so let him eat:* for *he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord's body;* that is, although in the church of Corinth by reason of the present schism the public discipline of the church was neglected, and every man permitted to himself; yet even then no man was disobliged from his duty of private repentance, and holy preparations to the perception of so great a mystery; that the Lord's body may be discerned from common nutriment. Now nothing can so unhallow and desecrate the rite as the remanent affection to a sin, or a crime unrepented of. And self examination is prescribed, not for itself, but in order to abolition of sin and death; for itself is a relative term and an imperfect duty, whose very nature is in order to something beyond it. And this was in the primitive church understood to so much severity, that if a man had relapsed after one public repentance into a foul crime, he was never again readmitted to the holy communion; and the fathers of the [b] council of Eliberis call it [a mocking and jesting at the communion of our Lord to give it once again after a repentance and a relapse, and a second or third postulation.] And indeed we use to make a sport of the greatest instruments of religion, when we come to them after an habitual vice, whose face we have, it may be, wetted with a tear, and breathed upon it with a sigh, and abstained from the worst of crimes for two or three days, and come to the sacrament to be purged, and take our rise by going a little back from our sin, that afterwards we may leap into it with more violence, and enter into its utmost angle; this is dishonouring the body of our Lord, and deceiving ourselves. Christ and Belial cannot cohabit; unless we have left all our sins, and have no fondness of affection towards them, unless we hate them, (which then

[a] 1 Cor. 11. 28. [b] Concil. Eliber. cap. 3.

we shall best know, when we leave them, and with complacency entertain their contraries) then Christ hath washed our feet, and then he invites us to his holy supper. Hands dipped in blood, or polluted with unlawful gains, or stained with the spots of flesh, are most unfit to handle the holy body of our Lord, and minister nourishment in the soul. Christ loves not to enter into the mouth full of cursings, oaths, blasphemies, revilings or evil speakings; and a heart full of vain and vicious thoughts stinks like the lake of Sodom, he finds no rest there; [a] and when he enters he is vexed with the unclean conversation of the impure inhabitants, and flies from thence with the wings of a dove, that he may retire to pure and whiter habitations. St. Justin Martyr reckoning the predispositions required of every faithful soul for the entertainment of his Lord says, 'that it is not lawful for any to eat the eucharist, but to him that is washed in the laver of regeneration for the remission of sins, that believes Christ's doctrine to be true, and that lives according to the discipline of the holy Jesus.' And therefore St. Ambrose refused to minister the holy communion to the emperor Theodosius, till by public repentance he had reconciled himself to God, and the society of faithful people, after the furious and choleric rage and slaughter committed at Thessalonica: and as this act was like to cancellating and a circumvallation of the holy mysteries, and in that sense, and so far was a proper duty for a prelate, to whose dispensation the rites are committed, so it was an act of duty to the emperor, of paternal and tender care, not

[a] St. Basil. l. 2. de bapt. c. 3. Legatur totum caput. St. Ambros. l. 6. c. 27. in Luc. 9.

Ubique mysterii ordo servatur, ut prius per remissionem peccatorum vulneribus medicina tribuatur, posteà alimonia mensæ cœlestis exuberet. *Paulin. in vita St. Ambros.*

Si dux quispiam, si consul ipse, si qui diademate ornatur indignè adeat, cohibe et coerce. Quòd si ipse pellere non audes, mihi dicas, non permittam istâ fieri, universam potius tradam meam, quàm Dominicum alicui corpus indignè. *St. Chrysost. hom. 83. in Matth.*

of proper authority or jurisdiction, which he could not have over his prince, but yet had a care and the supravision of a teacher over him; whose soul St. Ambrose had betrayed, unless he had represented his indisposition to communicate, in expressions of magisterial or doctoral authority and truth. [a] For this holy sacrament is a nourishment of spiritual life, and therefore cannot with effect be ministred to them, who are in the state of spiritual death; it is giving cordial to a dead man. And although the outward rite be ministred, yet the grace of the sacrament is not communicated, and therefore it were well that they also abstained from the rite itself. For a fly can boast of as much privilege as a wicked person can receive from this holy feast: and oftentimes pays his life for his access to forbidden delicacies, as certainly as they.

It is more generally thought by the doctors of the church, that our blessed Lord administered the sacrament to Judas, although he knew he sold him to the Jews; [b] some others deny it, and suppose Judas departed presently after the sop given him, before he communicated; however it was, Christ, who was Lord of the sacraments, might dispense it as he pleased; but we must minister and receive it according to the rules he hath since described; but it becomes a precedent to the church in all succeeding ages, although it might also have in it something extraordinary and apter to the first institution; for because the fact of Judas was secret, not yet made notorious, Christ chose rather to admit him into the rites of external communion, than to separate him with an open shame for a fault not yet made open. For our blessed Lord did not reveal the man and his crime till the

[a] Exta prægusto Deûm, moror inter aras, templa perlustro omnia, in capite regis sedeo cum visum est mihi, et matronarum casta delibo oscula. *Phædr. fab.* 80.

[b] Negatur à Clemente Rom. 3. const. c. 16. ab Hilario Can. 30. in Matth. Innocentio l. 3. de Myster. c. 13. à Ruperto. Hildebrand. Cenoman. et paucis aliis.

very time of ministration, if Judas did communicate But if Judas did not communicate, and that our blessed Lord gave him the sop at the paschal supper, or at the interval between it and the institution of his own, it is certain that Judas went out as soon as he was discovered, and left this part of discipline upon record, that when a crime is made public and notorious, the governors of the church according to their power are to deny to give the blessed sacrament, till by repentance such persons be restored. [a] In private sins, or sins not known by solemnities of law, or evidence of fact, good and bad are entertained in public communion, and it is not to be accounted a crime in them that minister it, because they cannot avoid it, or have not competent authority to separate persons, whom the public act of the church hath not separated; but if once a public separation be made, or that the fact is notorious, and the sentence of law is in such cases already declared, they that come, and he that rejects them not, both pollute the blood of the everlasting covenant. And here it is applicable what God spake by the prophet; [b] *If thou wilt separate the precious thing from the vile, thou shalt be as my mouth.*

But this is wholly a matter of discipline, arbitrary, and in the power of the church; nothing in it of divine commandment, but what belongs to the communicants themselves: For St. Paul reproves them that receive disorderly, but gives no orders to the Corinthian presbyters to reject any that present themselves: Neither did our blessed Lord leave any commandment concerning it, nor hath the holy scripture given rules or measures concerning its actual reduction to practice; nei ther who are to be separated, nor for what offences, nor by what authority, nor who is to

[a] Nec à communione prohibere quenquam possumus, nisi aut sponte confessum, aut in aliquo sive seculari sive ecclesiastico judicio nominatum atque convictum. *St. Aug. l.* 50. *homil hom.* 50. *St. Thomas.* 3 *p. q.* 81 *a* 2.

[b] Jer. 15. 9.

be the judge. And indeed it is a judgment that can only belong to God, who knows the secrets of hearts, the degrees of every sin, the beginnings and portions of repentance, the sincerity of purposes, by what thoughts and designs men begin to be accepted, who are hypocrites, and who are true men: But when many and common men come to judge, they are angry upon trifling mistakes and weak disputes; they call that sin that angers their party, or grieves their interest; they turn charity into pride, and admonition into tyranny; they set up a tribunal that themselves may sit higher, not that their brethren may walk more securely; and then concerning sins, in most cases, they are most incompetent judges; they do not know all their kinds; they miscall many; they are ignorant of the ingredient and constituent parts and circumstances; they themselves make false measures; and give out according to them, when they please; and when they list not, they can change the balance.

When the matter is public, evident and notorious, the man is to be admonished of his danger by the minister, but not by him to be forced from it; for the power of the minister of holy things is but the power of a preacher, and a counsellor, of a physician, and a guide: it hath in it no coercion or violence, but what is indulged to it by human laws, and by consent; which may vary as its principle.

Add to this, that the grace of God can begin the work of repentance in an instant, and in what period or degree of repentance the holy communion is to be administered, no law of God declares; which therefore plainly allows it to every period, and leaves no difference, except where the discipline of the church and the authority of the supreme power doth intervene. For since we do not find in scripture that the apostles did drive from the communion of holy things even those whom they delivered over to Satan, or other censures, we are left to consider that in the na-

ture of the thing, those who are in the state of weakness and infirmity have more need of the solemn prayers of the church, and therefore by presenting themselves to the holy sacrament, approach towards that ministry, which is the most effectual cure; especially since the very presenting themselves is an act of religion: and therefore supposes an act of repentance, and faith, and other little introductions to its fair reception; and if they may be prayed for and prayed with, why they may not also be communicated, which is the solemnity of the greatest prayer, is not yet clearly revealed.

This discourse relates only to private ministry; for when I affirm, that there is no command from Christ to all ministers to refuse, whom they are pleased to call scandalous, or sinners; I intend to defend good people from the tyranny, and arbitrary power of those great companies of ministers, who in so many hundred places would have a judicature supreme in spirituals, which would be more intolerable than if they had in one province twenty thousand judges of life and death. But when the power of separation and interdiction is only in some more eminent and authorized persons, who take public cognizance of causes by solemnities of law, and exercise their power but in some rare instance, and then also for the public interest, in which although they may be deceived, yet they are the most competent and likely judges, much of the inconvenience which might otherwise follow is avoided; and then it only remains that they consider, in what cases it can be a competent and a proper infliction upon sinners to take from them that which is the means and ministry of grace and recovery? whether they have any warrant from Christ, or precedent in the apostles' practice, and how far? As for the forms and usages of the primitive church, they were hugely different: sometimes for one cause, sometimes for another; sometimes whole churches have been excommunicated: sometimes the criminal and all his

household for his offence, as it happened in the excommunication of Andronicus and [a]Thoas in Synesius, in the year 411: sometimes they were absolved and restored by lay confessors, sometimes by emperors, as it happened to Eusebius of Nicomedia and Theognis of Nice, who were absolved by Constantine from the sentence of excommunication inflicted by the Nicene fathers; and a monk did excommunicate [b]Theodosius the younger; so that in this there can be no certainty to make a measure and a rule; The surest way, most agreeable to the precedents of scripture, and the analogy of the gospel, is, that by the word of their proper ministry, all sinners should be separate from the holy communion, that is, threatened by the words of God with damnation, and fearful temporal dangers, if themselves knowing an unrepented sin, and a remanent affection to sin to be within them, shall dare to profane that body and blood of our Lord by so impure an address. The evil is to themselves, and if the ministers declare this powerfully, they are acquitted: But concerning other judgments or separations; the supreme power can forbid all assembling, and therefore can permit them to all, and therefore can deny them or grant them to single persons; and therefore when he by laws makes separations in order to public benefit, they are to be obeyed: but it is not to be endured that single presbyters should upon vain pretences erect so high a tribunal and tyranny over consciences.

The duty of preparation, that I here discourse of, is such a preparation as is a disposition to life; it is not a matter of convenience or advantage, to repent of our sins before the communion, but it is of absolute necessity, we perish, if we neglect it; for we eat damnation, and Satan enters into us, not Christ. And this preparation is not the act of a day, or a week;

[a] Synes: ep. 79.

[b] Theod. hist. l. 5. 36. Baron. tom. 6. A. D. 425. section 16.

but it is a new state of life; no man that is an habitual sinner must come to this feast till he hath wholly changed his course of life. And then according as the actions of infirmity have made less or greater invasion upon his peace and health, so are the acts of repentance to be proportioned, in which the greatness of the prevarications, their neighbourhood to death, or their frequent repetition, and the conduct of a spiritual man, are to give us counsel and determination. When a ravening and hungry wolf is destitute of prey, he eats the turf, and loads his stomach with the glebe he treads on; but as soon as he finds better food, he vomits up his first load. Our secular and sensual affections are loads of earth upon the conscience, and when we approach to the table of the Lord to eat the bread of the elect, and to drink the wine of angels, we must reject such impure adhesions, that holy persons being nourished with holy symbols, may be sanctified and receive the eternal reward of holiness.

But as none must come hither but they that are in the state of grace, or charity and the love of God and their neighbours; and that the abolition of the state of sin is the necessary preparation, and is the action of years, and was not accepted as sufficient till the expiration of divers years by the primitive discipline, and in some cases not till the approach of death; so there is another preparation, which is of less necessity, which supposes the state of grace, and that oil is burning in our lamps, but yet it is a preparation of ornament, a trimming up the soul, a dressing the spirit with degrees and instances of piety and progresses of perfection, and it consists in setting apart some portion of our time before the communion, that it be spent in prayer, in meditations, in renewing the vows of holy obedience, in examining our consciences, in mortifying our lesser irregularities, in devotions and actions of precise religion, in acts of faith, of hope, of charity, of zeal, and holy desires, in acts of eucharist or thanksgiving of joy at the approach of so blessed opportunity, and all the acts of virtue whatsoever, which have indefinite re-

lation to this and to other mysteries; but yet are specially to be exercised upon this occasion, because this is the most perfect of external rites, and the most mysterious instrument of sanctification and perfection. There is no time or degree to be determined in this preparation; but they, to whom *much is forgiven, will love much*, and they, who understand the excellence and holiness of the mystery, the glory of the guest that comes to inhabit, and the undecency of the closet of their hearts by reason of the adherencies of impurity, the infinite benefit then designed, and the increase of degrees by the excellence of these previous acts of holiness, will not be too inquisitive into the necessity of circumstances and measures, but do it heartily, and devoutly, and reverently, and as much as they can, ever esteeming it necessary, that the actions of so great solemnity should by some actions of piety attending like handmaids be distinguished from common employments, and remarked for the principal and most solemn of religious actions. The primitive church gave the holy sacrament to infants [a] immediately after baptism, and by this act transmitted this proposition, that nothing was of absolute necessity, [b] but innocency and purity from sin, and a being in the state of grace; other actions of religion are excellent addition to the dignity of the person, and honour of the mystery, but they were such of which infants were not capable. The sum is this; after the greatest consociation of religious duties for preparation, no man can be sufficiently worthy to communicate; let us take care, that we be not unworthy by bringing a guilt with us, or the remanent affection to a sin.

Est gloriosus sanè convictus Dei,
Sed illi qui invitatur, non qui invisus est.

[a] Clem. Rom. l. 8. consist. c. 20. Concil. Tolet. 1. c. 11. St. Aug. ep. 23. ad Bonif. et ep. 107. et lib. 4. de Trin. c. 10.

[b] Habentem adhuc voluptatem peccandi gravari magis dico eucharistiæ perceptione quam purificari: sed hoc de iis dico quos capitalia et mortalia non gravant. *Gen ad l. 3. de Eccl. dogmat. c. 53.*

When the happy hour is come, in which the Lord vouchsafes to enter into us, and dwell with us, and be united with his servants, we must then do the same acts over again with greater earnestness and intention; confess the glories of God, and thy own unworthiness, praise his mercy with extacy of thanksgiving and joy, make oblation of thyself, of all thy faculties and capacities, pray, and read and meditate, and worship; and that thou mayestmore opportunely do all this, rise early to meet the bridegroom, pray for special assistance, enter into the assembly of faithful people cheerfully, attend there diligently, demean thyself reverently, and before any other meat or drink receive the body of thy Saviour with pure hands, with holy intention, with a heart full of joy, and faith, and hope, and wonder, and eucharist. These things I therefore set down irregularly, and without method, because in these actions no rule can be given to all persons; and only such a love, and such a religion in general is to be recommended, which will overrun the banks, and not easily stand confined within the margent of rules and artificial prescriptions. Love and religion are boundless, and all acts of grace relating to the present mystery, are fit and proportioned entertainments of our Lord. This only remember, that we are by the mystery of one bread confederated in one body and the communication of saints, and that the sacrifice which we then commemorate was designed by our Lord for the benefit of all his church; let us be sure to draw all faithful people into the society of the present blessing, joining with the holy man that ministers, in prayers and offerings of that mystery for the benefit of all sorts of men, of Christ's catholic church: And it were also an excellent act of Christian communion, and agreeable to the practice of the church in all ages, to make an oblation to God for the poor; that as we are fed by Christ's body, so we also should feed Christ's body, making such returns as we can, a grain of frankincense in exchange for a

province, an act of duty and Christian charity, as eucharistical for the present grace, that all the body may rejoice and glory in the salvation of the Lord.

After thou hast received that pledge of immortality and antepast of glory, even the Lord's body in a mystery, leave not thy Saviour there alone, but attend him with holy thoughts and colloquies of prayer and eucharist. It was sometime counted infamous for a woman to entertain a second love, till the body of her dead husband was dissolved into ashes, and disappeared in the form of a body. [a] And it were well that so long as the consecrated symbols remain within us according to common estimate, we should keep the flame bright, and the perfume of an actual devotion burning, that our communion be not a transient act, but a permanent and lasting intercourse with our Lord. But in this every man best knows his own opportunities and necessities of diversion; I only commend earnestly to practice, that every receiver should make a recollection of himself, and the actions of the day, that he improve it to the best advantage, that he shew unto our Lord all the defects of his house, all his poverty and weaknesses; and this let every man do by such actions and devotions, which he can best attend, and himself by the advice of a spiritual man finds of best advantage. I would not make the practice of religion, especially in such irregular instances to be an art, or a burthen, or a snare to scrupulous persons: What St. Paul said in the case of charity, I say also in this: *He that sows plentifully shall reap plentifully, and he that sows sparingly shall gather* at the same rate; *let every man do as himself purposeth in his heart:* only it were well in this sacrament of love we had some correspondency, and proportionable returns of charity, and religious affections.

[a] Malè olim actum est cum sacrificia compotationibus finierant.

Ἀπὸ τούτου γέ φασι τὸ μεθύειν ὠνομάσθαι, ὅτι μετὰ τὸ θύειν ἔθος ἦ τοῖς προτέροις δινοῦσθαι. *Philo.*

Some religious persons have moved a question, whether it were better to communicate often or seldom? as thinking it more reverence to those holy mysteries to come but seldom, while others say, it is greater religion or charity to come frequently. But I suppose this question does not differ much from a dispute, whether it is better to pray often, or to pray seldom? For whatsoever is commonly pretended against a frequent communion, may in its proportion object against a solemn prayer; remanent affection to a sin, enmity with neighbours, secular avocations to the height of care and trouble: for these either are great undecencies in order to a holy prayer, or else are direct irregularities, and unhallow the prayer. And the celebration of the holy sacrament is in itself, and its own formality a sacred, solemn, and ritual prayer; in which we invocate God by the merits of Christ, expressing that adjuration not only in words but in actual representment, and commemoration of his passion: And if the necessities of the church were well considered, we should find that a daily sacrifice of prayer, and a daily prayer of sacrifice, were no more but what her condition requires; and I would to God the governors of churches would take care, that the necessities of kings and kingdoms, of churches and states, were represented to God by the most solemn and efficacious intercessions; and Christ hath taught us none greater than the praying in the virtue and celebration of his sacrifice: And this is the counsel, that the church received from Ignatius: 'Hasten frequently to approach the eucharist, the glory of God. For when this is daily celebrated, we break the powers of Satan, who turns all his actions into hostilities and darts of fire.' But this concerns the ministers of religion, who living in communities and colleges must make religion the business of their lives, and support kingdoms, and serve the interest of kings by the prayer of a daily sacrifice. And yet in this ministry the clergy may serve their own necessary affairs, if the

ministration be divided into courses, as it was by the economy and wisdom of Solomon, for the temple.

But concerning the communion of secular and lay persons, the consideration is something different. [a] St. Austin gave this answer to it: 'To receive the sacrament every day, I neither praise nor reprove; at least let them receive it every Lord's day.' And this he spake to huabandmen and merchants. At the first commencement of Christianity, while the fervours apostolical, and the calentures of infant christendom did last, the whole assembly of faithful people communicated every day; and this lasted in Rome and Spain until the time of [b] St. Jerome, concerning which diligence he gives the same censure, which I now recited from St. Austin; for it suffered incovenience by reason of a declining piety, and the intervening of secular interests. But then it came to once a week; and yet that was not every where strictly observed; but that it be received once every fortnight St. Hierome counsels very strongly to Eustochium a holy virgin; '[c] Let the virgins confess their sins twice every month, or oftener, and being fortified with the communion of the Lord's body, let them manfully fight against the devil's forces and attempts.' A while after it came to once a month, then once a year, then it fell from that too, till all the Christians in the west were commanded to communicate every Easter by the decree of [d] a great council above five hundred years since; but the church of England finding that too little, hath commanded all her children to receive thrice every year at last, intending that they should come oftener, but of this she demands an account; for it hath fared with this sacrament as with other actions

[a] Vel Gennadius, c. 54. de eccles. dogmat. [b] Epist. 80. ad Lucinum.

[c] Itaque sicut nobis licet vel jejunare semper, vel semper orare, et diem dominicum, accepto corpore Domini, indesinenter celebrare gaudentibus, &c. *Idem.*

[d] Concil Later.

of religion, which have descended from flames to still fires, from fires to sparks, from sparks to embers, from embers to smoke, from smoke to nothing; and although the public declension of piety is such, that in this present conjuncture of things it is impossible men should be reduced to a daily communion, yet that they are to communicate frequently is so a duty, that as no excuse but impossibility can make the omission innocent; so the loss and consequent want is infinite and invaluable.

For the holy communion being a remembrance and sacramental repetition of Christ's passion, and the application of his sacrifice to us, and the whole catholic church; as they, who seldom communicate, delight not to remember the passion of our Lord, and sin against his very purpose, and one of the designs of institution; so he cares not to receive the benefits of sacrifice, who so neglects their application, and reducing them to actual profit, and reception; 'Whence came the sanctimony of the primitive Christians? whence came their strict observation of the divine commandments? whence was it that they persevered in holy actions with hope, and an unweary diligence? from whence did their despising worldly things come, and living with common possession, and the distributions of an universal charity? whence came these and many other excellencies, but from a constant prayer, and a daily eucharist? They who every day represented the death of Christ, every day were ready to die for Christ; it was the discourse of an ancient and excellent person.' And if we consider, this sacrament is intended to unite the spirits and affections of the world, and that it is diffusive and powerful to this purpose, [*for we are one body* (saith St. Paul) *because we partake of one bread:*] possibly we may have reason to say, that the wars of kingdoms, the animosity of families, the infinite multitude of law-suits, the personal

* Thom. Aquin. in Job. 6. lect. 6.

hatreds, and the universal want of charity, which hath made the world miserable and wicked, may in a great degree be attributed to the neglect of this great symbol and instrument of charity. The chalice of the sacrament is called by St. Paul, *the cup of blessing;* and if children need every day to beg blessing of their parents, if we also thirst not after this cup of blessing, blessing may be far from us. It is called the communication of the blood of Christ; and it is not imaginable that man should love heaven, or felicity, or his Lord, that desires not perpetually to bathe in that salutary stream, the blood of the holy Jesus, the immaculate Lamb of God.

But I find, that the religious fears of men are pretended a colour to excuse this irreligion. Men are wicked, and not prepared, and busy, and full of cares, and affairs of the world; and cannot come with due preparation, and therefore better not come at all: Nay men are not ashamed to say, they are at enmity with certain persons, and therefore cannot come. Concerning those persons, who are unprepared, because they are in a state of sin or uncharitableness, it is true, they must not come; but this is so far from excusing their not coming, that they increase their sin, and secure misery to themselves, because they do not *lay aside every weight, and the sin that doth so easily beset them*, that they may come to the marriage supper. It is as if we should excuse ourselves from the duties of charity, by saying we are uncharitable; from giving alms, by saying we are covetous; from chastity by saying we are lascivious. To such men it is just that they graze with the goats, because they refuse to wash their hands, that they may come to the supper of the Lamb. 2. Concerning those that pretend cares and incumbrances of the world, *if their affairs make sin and impure affections to stick upon them*, they are in the first consideration; but if their office be necessary, just, or charitable, they imitate Martha, and choose the less perfect part, when they neglect the of-

fices of religion for duties economical. 3. But the other sort have more pretence and fairer virtue in their outside. They suppose like the Persian princes, the seldomer such mysterious rites are seen, the more reverence we shall have, and they the more majesty: and they are fearful lest the frequent attrectation of them should make us less to value the great earnests of our redemption and immortality. It is a pious consideration, but not becoming them; for it cannot be, that the sacrament be undervalued by frequent reception without the great unworthiness of the persons, so turning God's grace into lightness and loathing manna: nay it cannot be without an unworthy communication; for he that receives worthily, increases in the love of God and religion; and the fires of the altar are apt to kindle our sparks into a flame; and when Christ our Lord enters into us, and we grow weary of him, or less fond of his frequent entrance, and perpetual cohabitation, it is an infallible sign we have let his enemy in, or are preparing for it. For this is the difference between secular and spiritual objects: Nothing of this world hath any pleasure in it long beyond the hope of it; for the possession and enjoyment is found so empty, that we grow weary of it; but whatsoever is spiritual, and in order to God, is less before we have it, but in the fruition it swells our desires, and enlarges the appetite, and makes us more receptive and forward in the entertainment; and therefore those acts of religion that set us forward in time, and backward in affection, do declare that we have not well done our duty, but have communicated unworthily. So that the mending of our fault will answer the objection. Communicate with more devotion, and repent with greater contrition, and walk with more caution, and pray more earnestly, and meditate diligently, and receive with reverence and godly fear, and we shall find our affections increase together with the spiritual emolument, ever remembering that pious

and wise advice of St. Ambrose: [a] 'Receive every day, that which may profit thee every day. But he that is not disposed to receive it every day, is not fit to receive it every year.'

And if after all diligence it be still feared that a man is not well prepared, I must say that it is a scruple, that is, a trouble beyond a doubt, and without reason, next to superstition, and the dreams of religion. And it is nourished by imagining, that no duty is accepted, if it be less than perfection, and that God is busied in heaven, not only to destroy the wicked, and to dash in pieces vessels of dishonour, but to break a bruised reed in pieces, and to cast the smoking flax into the flames of hell. In opposition to which we must know, [b] that nothing makes us unprepared but an evil conscience, a state of sin, or a deadly act; but the lesser infirmities of our life, against which we daily strive, and for which we never have any kindness or affections, are not spots in these feasts of charity, but instruments of humility, and stronger invitations to come to those rites, which are ordained for corroboratives against infirmities of the soul, and for the growth of the spirit in the strengths of God. For those other acts of preparation, which precede and accompany the duty, the better and more religiously they are done, they are indeed of more advantage, and honorary to the sacrament; yet he that comes in the state of grace, though he takes the opportunity upon a sudden offer, sins not; and in such indefinite duties, whose degrees are not described, it is good counsel to do our best, but it is ill to make them instruments of scruple, as if it were essentially necessary to do that in the greatest height, which is only intended for advantage and the fairer accommodation of the mystery. But these very acts, if they be esteemed necessary preparations to the sacrament, are the greatest arguments in the world, that it is best

[a] De Sacram. l. 5. c. 4.

[b] Tempestivum accessum sola conscientiæ integritas facit. *St. Chrysost.*

to communicate often, because the doing of that, which must suppose the exercise of so many graces, must needs promote the interest of religion, and dispose strongly to habitual graces by our frequent and solemn repetition of the acts. It is necessary that every communicant be first examined concerning the state of his soul, by himself or his superior, and that very scrutiny is in admirable order towards the reformation of such irregularities, which time and temptation, negligence and incuriousness, infirmity or malice hath brought into the secret regions of our will and understanding. Now although this examination be therefore enjoined, that no man should approach to the holy table in the state of ruin and reprobation, and that therefore it is an act not of direct preparation, but an enquiry, whether we be prepared or no, yet this very examination will find so many little irregularities, and so many great imperfections, that it will appear the more necessary, to repair the breaches and lesser ruins by such acts of piety and religion; because every communication is intended to be a nearer approach to God, a further step in grace, a progress towards glory, and an instrument of perfection; and therefore upon the stock of our spiritual interests, for the purchase of a greater hope, and the advantages of a growing charity, ought to be frequently received. I end with the words of a pious and learned person:[a] 'It is a vain fear and an imprudent reverence, that procrastinates and defers going to the Lord, that calls them; they deny to go to the fire pretending they are cold, and refuse physic because they need it.

The Prayer.

O Blessed and eternal Jesus, who gavest thyself a sacrifice for our sins, thy body for our spiritual

[a] Johan. Gerson in Magnificat.

food, thy blood to nourish our spirits, and to quench the flames of hell and lust, who didst so love us, who were thine enemies, that thou desiredst to reconcile us to thee, and becamest all one with us, that we may live the same life, think the same thoughts, love the same love, and be partakers of thy resurrection and immortality. Open every window of my soul, that I may be full of light, and may see the excellency of thy love, the merits of thy sacrifice, the bitterness of thy passion, the glories and virtues of the mysterious sacrament. Lord let me ever hunger and thirst after this instrument of righteousness, let me have no gust or relish of the unsatisfying delights of things below, but let my soul dwell in thee, let me for ever receive thee spiritually, and very frequently communicate with thee sacramentally, and imitate thy virtues piously and strictly, and dwell in the pleasures of thy house eternally. Lord, thou hast prepared a table for me, against them that trouble me; let that holy sacrament of the eucharist be to me a defence and shield, a nourishment and medicine, life and health, a means of sanctification and spiritual growth, that I receiving the body of my dearest Lord may be one with his mystical body, and of the same spirit united with indissoluble bonds of a strong faith, and a holy hope, and a never-failing charity, that from this veil I may pass into the visions of eternal clarity, from eating thy body to beholding thy face in the glories of thy everlasting kingdom, O blessed and eternal Jesus. Amen.

Ad. SECT. XV.

Considerations of the Accidents happening on the Vespers of the Passion.

WHEN Jesus had supped and sang a hymn, and prayed and exhorted, and comforted his disciples

with a farewell sermon, in which he repeated such of his former precepts which were now opposite to the present condition, and reinforced them with proper and pertinent arguments, he went over the brook Cedron, and entered into a garden, and into the prologue of his passion, choosing that place for his agony and satisfactory pains, in which the first scene of human misery was represented, and where he might best attend the offices of devotion preparatory to his death. Besides this he therefore departed from the house, that he might give opportunity to his enemies surprise, and yet not incommodate the good man, by whose hospitality they had eaten the Paschal lamb;[a] so that he went like a lamb to the slaughter, to the garden as to a prison, as if by an agreement with his persecutors he had expected their arrest,[b] and stayed there to prevent their further enquiry. For so great was his desire to pay our ransom, that himself did assist by a forward patience, and active opportunity towards the persecution; teaching us, that by active zeal and a ready spirit we assist the designs of God's glory, though in our own sufferings and secular infelicities.

When he entered the garden, he left his disciples at the entrance of it, calling with him only Peter, James, and John; he withdrew himself from the rest about a stones cast, and began to be exceeding heavy. He was not so sad till he had called them, (for his sorrow began when he pleased) which sorrow he also chose to represent to those three, who had seen his transfiguration, the earnest of his future glory, that they might see of how great glory for our sakes he disrobed himself, and that they also might by the confronting those contradictory accidents observe, that God uses to dispense his comforts, the irradiations and emissions of his glory, to be preparatives to those sorrows, with which our life must be allayed and seasoned; that none should re-

[a] Etenim ut ho to tanquam in carcere. *St. Chrys.*

[b] Ut laborem minuat Judæis se quærentibus. *Theophyl.*

fuse to partake of the sufferings of Christ, if either they have already felt his comforts, or hope hereafter to wear his crown. And it is not ill observed, that St. Peter being the chief of the apostles and doctor of the circumcision, St. John being a virgin, and St. James the first of the Apostles that was martyred, were admitted to Christ's greatest retirement, and mysterious secrecies, as being persons of so singular and eminent dispositions, to whom according to the pious opinion of the church, especial coronets are prepared in heaven, besides the great crown of righteousness, which in common shall beautify the heads of all the saints; meaning this, that doctors, virgins, and martyrs shall receive even for their very state of life, and accidental graces, more eminent degrees of accidental glory, who, like the sun reflecting upon a limpid fountain receives its rays doubled without any increment of its proper and natural light.

Jesus began to be exceeding sorrowful, to be sore amazed, and sad even to death. And because he was now to suffer the pains of our sins, there began his passion, whence our sins spring. From an evil heart and a prevaricating spirit all our sins arise; and in the spirit of Christ began his sorrow, where he truly felt the full value and demerit of sin, which we think not worthy of a tear or a hearty sigh, but he groaned and fell under the burden. But therefore he took upon him this sadness, that our imperfect sorrow and contrition might be heightened in his example, and accepted in its union and confederacy with his. And Jesus still designed a further mercy for us, for he sanctified the passion of fear, and hallowed natural sadnesses, that we might not think, the infelicities of our nature, and the calamities of our temporal condition to become criminal, so long as they make us not omit a duty, or dispose us to the election of a crime, or force us to swallow a temptation, nor yet to exceed the value of their impulsive cause. He that grieves for the loss of friends, and yet had rather lose all the

friends he hath, then lose the love of God, hath the sorrow of our Lord for his precedent. And he that fears death, and trembles at its approximation, and yet had rather die again, than sin once, hath not sinned in his fear; Christ hath hallowed it, and the necessitous condition of his nature is his excuse. But it were highly to be wished, that in the midst of our caresses and levities of society, in our festivities, and triumphal merriments, when we laugh at folly, and rejoice in sin, we would remember, that for those very merriments our blessed Lord felt a bitter sorrow; and not one vain and sinful laughter, but cost the holy Jesus a sharp pang and throe of passion.

Now that the holy Jesus began to taste the bitter cup, he betook him to his great antidote; which himself the great physician of our souls prescribed to all the world to cure their calamities, and to make them pass from miseries into virtue, that so they may arrive at glory; he prays to his heavenly Father, he kneels down, and not only so, but falls flat upon the earth, and would in humility and fervent adoration have descended low as the centre; he prays with an intention great as his sorrow, and yet with a dereliction so great, and a conformity to the divine will so ready, as if it had been the most indifferent thing in the world for him to be delivered to death, or from it; for though his nature did decline death, as that which hath a natural horror and contradiction to the present interest of its preservation, yet when he looked upon it, as his heavenly Father had put it into the order of redemption of the world, it was that baptism, which he was straightened till he had accomplished. And now there is not in the world any condition of prayer which is essential to the duty, or any circumstances of advantage to its performance, but were concentred in this one instance; humility of spirit, lowliness of deportment, importunity of desire, a fervent spirit, a lawful matter, resignation to the will of God, great love, the love of a son to his father, (which appella-

tive was the form of his address) perseverance, (he went thrice, and prayed the same prayer;) it was not long, and it was so retired as to have the advantages of a sufficient solitude and opportune recollection, for he was withdrawn from the most of his disciples, and yet not so alone as to lose the benefit of communion, for Peter and the two Boanerges were near him. Christ in this prayer, which was the most fervent that he ever made on earth, intending to transmit to all the world a precedent of devotion to be transcribed, and imitated; that we should cast all our cares, and empty them in the bosom of God, being content to receive such a portion of our trouble back again, which he assigns us for our spiritual emolument.

The holy Jesus having in a few words poured out torrents of innocent desires, was pleased still to interrupt his prayer, that he might visit his charge, that little flock, which was presently after to be scattered: he was careful of them in the midst of his agonies; they in his sufferings were fast asleep. He awakens them, gives them command to watch and pray, that is, to be vigilant in the custody of their senses, and observant of all accidents, and to pray that they may be strengthened against all incursions of enemies and temptations; and then returns to prayer; and so a third time: [a] his devotion still increasing with his sorrow, and when his prayer was full, and his sorrow come to a great measure, after the third, God sent his angel to comfort him; and by that act of grace then only expressed, hath taught us to continue our devotions so long, as long as our needs last. It may be, God will not send a comforter till the third time, that is, after a long expectation, and a patient sufferance, and a lasting hope: in the interim God supports us with a secret hand, and in his own time will refresh the spirit with the visitations of his angels, with the

[a] Καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο. *Luke* 22. 44. Extensiùs orabat, sic Latinus interpres reddit: Alii plures reddunt per [intensiùs.]

emissions of comfort from the Spirit, the comforter. And know this also, that the holy angel, and the Lord of all the angels stands by every holy person, when he prays, and although he draws before his glories the curtain of a cloud, yet in every instant he takes care we shall not perish, and in a just season dissolves the cloud, and makes it to distil in holy dew, and drops, sweet as manna, pleasant as nard, and wholesome as the breath of heaven. [a] And such was the consolation which the holy Jesus received by the ministry of the angel, representing to Christ the Lord of the angels, how necessary it was that he should die for the glory of God, that in his passion, his justice, wisdom, goodness, power, and mercy should shine, that unless he died all the world should perish; but his blood should obtain their pardon; and that it should open the gates of heaven, repair the ruin of angels, establish a holy church, be productive of innumerable adoptive children to his Father, whom himself should make heirs of glory; and that his passion should soon pass away, his Father hearing and granting his prayer, that the cup should pass speedily, though indeed it should pass through him; that it should be attended and followed with a glorious resurrection, with eternal rest and glory of his humanity, with the exaltation of his name, with a supreme dominion over all the world, and that his Father should make him King of Kings, and prince of the catholic church. These or whatsoever other comforts the angel ministred, were such considerations which the holy Jesus knew, and the angel knew not but by communication from that God, [b] to whose assumed hu-

[a] Confortatus est, sed tali confortatione quæ dolorem non minuit, sed magis auxit: confortatus enim est ex fructus magnitudine non subtracta doloris amaritudine. *Beda in Lucæ* 22.

[b] Cum tristaris solamen tristium,
Te solatur civis cœlestium.
Res miranda! solus dans gaudium
Rex à cive sumit solatium.

Hondemius Anglus.

manity the angel spake, yet he was pleased to receive comfort from his servant, just as God receives glory from his creatures, and as he rejoices in his own works, even because he is good and gracious, and is pleased so to do; and because himself had caused a voluntary sadness to be interposed between the habitual knowledge and the actual consideration of these discourses; and we feel a pleasure when a friendly hand lays upon our wound the plaister, which ourselves have made; and applies such instruments and considerations of comfort, which we have in notion and an ineffective habit, but cannot reduce them to act, because no man is so apt to be his own comforter; which God hath therefore permitted, that our needs should be the occasion of a mutual charity.

It was a great season for the angels coming, because it was a great necessity, which was incumbent upon our Lord; for his sadness, and his agony was so great, mingled and compounded of sorrow and zeal, fear and desire, innocent nature and perfect grace, that he sweat drops as great as if the blood had started through little undiscerned fontinels, and outrun the streams and rivers of his cross; [a] Euthymius, and [b] Theophylact say, that the evangelists use this, as a tragical expression of the greatest agony, and an unusual sweat, it being usual to call the tears of the greatest sorrow, tears of blood; but from the beginning of the church it hath been more generally apprehended literally, and that some blood mingled with the serous substance issued from his veins in so great abundance, that they moistened the ground, and bedecked his garment, which stood like a new firmament studded with stars portending an approaching storm; Now *he came from Bozrah with his garments red and bloody;* and this agony verified concerning the holy Jesus those

[a] In c. 24. Mat. [b] In 22. Lucæ.

words of David; [a][*I am poured out like water, my bones are dispersed, my heart in the midst of my body is like melting wax*] saith Justin Martyr. [a]Venerable Bede saith, that the descending of these drops of blood upon the earth besides the general purpose, had also a particular relation to the present infirmities of of the apostles, that our blessed Lord obtained of his Father by the merits of those holy drops, mercies, and special support for them; and that effusion redeemed them from the present participation of death. And St. Austin meditates that the body of our Lord, all overspread with drops of bloody sweat did prefigure the future state of martyrs, and that his body mystical should be clad in a red garment variegated with the symbols of labour and passion, sweat and blood: by which himself was pleased to purify his church, and present her to God holy and spotless. What collateral designs and tacit significations might be designed by this mysterious sweat, I know not; certainly it was a sad beginning of a most dolorous passion; and such griefs, which have so violent, permanent and sudden effects upon the body, which is not of a nature symbolical to interior and immaterial causes, are proclaimed by such marks to be high and violent. We have read of some persons, that the grief and fear of one night hath put a cover of snow upon their heads, as if the labours of thirty years had been extracted, and the quintessence drank off in the passion of that night: but if nature had been capable of a greater or more prodigious impress of passion than a bloody sweat; it must needs have happened in this agony of the holy Jesus, in which he undertook a grief great enough to make up the imperfect contrition of all the saints, and to satisfy for the imperitencies of all the world.

[a] Justin. Mart. Dial. Tryph. Athanas. l. 6. de beat. filii Dei. Aug. l. 6. c. 5. de consecr. Evang. Hieron. l. de trad. Hebr. Item l. 4. c. 31. contr. hæres. Idem aiunt Dionysius Alex. Ammonius, Epiphan. et alii.

[b] Lib. 6. in Luc.

By this time the traitor Judas was arrived at Gethsemane, and being in the vicinage of the garden, Jesus rises from his prayers, and first calls his disciples from their sleep, and by an irony seems to give them leave to sleep on, but reproves their drowsiness, when danger is so near, and bids them henceforth take their rest, meaning, if they could for danger, which now was indeed come to the garden doors; but the holy Jesus, that it might appear, he undertook the passion with choice and a free election, not only refused to fly, but called his apostles to rise that they might meet his murderers, who came to him with swords and staves, as if they were to surprise a prince of armed outlaws, whom without force they could not reduce. So also might butchers do well to go armed, when they are pleased to be afraid of lambs, by calling them lions. Judas only discovered his Master's retirements, and betrayed him to the opportunities of an armed band; for he could not accuse his Master of any word or private action, that might render him obnoxious to suspicion, or the law. For such are the rewards of innocence and prudence, that the one secures against sin, the other against suspicion and appearances.

The holy Jesus had accustomed to receive every of his disciples after absence with entertainment of a kiss, which was the endearment of persons, and the expression of the oriental civility; and Judas was confident that his Lord would not reject him, whose feet he had washed at the time, when he foretold this event, and therefore had agreed to signify him by this[a] sign; and did so, beginning war with a kiss, and breaking

[a] O signum sacrilegum! O placitum fugiendum! ubi ab osculo incipitur bellum, et per pacis indicium, pacis rumpitur sacramentum. *Aug. Serm.* 12.

Si honoras, ô dulcis Domine,
Inimicum amici nomine,
Quales erunt amoris carmine
Qui te canunt, et modulamine?

Hond. de passione.

the peace of his Lord by the symbol of kindness; which because Jesus entertained with much evenness and charitable expressions, calling him [friend,] he gave evidence, that if he retained civilities to his greatest enemies in the very acts of hostility, he hath banquets and crowns and sceptres for his friends, that adore him with the kisses of charity, and love him with the sincerity of an affectionate spirit. But our blessed Lord, besides his essential sweetness, and serenity of spirit, understood well, how great benefits himself and all the world were to receive by occasion of that act of Judas; and our greatest enemy does by accident to holy persons, the offices of their dearest friends; telling us our faults, without a cloak to cover their deformities, but out of malice laying open the circumstances of aggravation, doing us affronts, from whence we have an instrument of our patience, and restraining us from scandalous crimes, lest we become *a scorn and reproof to them that hate us.* And it is none of God's least mercies, that he permits enmities amongst men, that animosities and peevishness may reprove more sharply, and correct with more severity and simplicity than the gentle hand of friends, who are apter to bind our wounds up, than to discover them, and make them smart; but they are to us an excellent probation, how friends may best do the offices of friends, if they would take the plainness of enemies in accusing, and still mingle it with the tenderness and good affections of friends. But our blessed Lord called Judas [friend,] as being the instrument of bringing him to glory, and all the world to pardon, if they would.

Jesus himself begins the enquiry, and leads them into their errand, and tells them he was Jesus of Nazareth whom they sought. But this also, which was an answer so gentle, had in it a strength greater than the eastern wind, or the voice of thunder; for God was in that still voice, and it struck them down to the

ground; [a] And yet they, and so do we still persist to persecute our Lord, and to provoke the eternal God, who can with the breath of his mouth, with a word, or a sign, or a thought reduce us into nothing, or into a worse condition, even an eternal duration of torments, and cohabitation with a never ending misery. And if we cannot bear a soft answer of the merciful God, how shall we dare to provoke the wrath of the Almighty Judge? But in this instance there was a rare mixture of effects, as there was in Christ of natures: The voice of a man, and the power of God. For it is observed by the doctors of the primitive ages, that from the nativity of our Lord to the day of his death, the divinity and humanity did so communicate in effects, that no great action passed, but it was like the sun shining through a cloud, or a beauty with a thin veil drawn over it, they gave illustration and testimony to each other. The holy Jesus was born a tender and a crying, but is adored by the Magi as a King; by the angels, as their God. He is circumcised as a man, but a name is given him to signify him to be the Saviour of the world. He flies into Egypt like a distressed child under the conduct of his helpless parents, but as soon as he enters the country, the idols fall down, and confess his true divinity. He is presented in the temple as the Son of man, but by Simeon and Anna he is celebrated with divine praises for the Messias, the Son of God. He is baptized in Jordan as a sinner, but the Holy Ghost descending upon him proclaimed him to be the well-beloved of God. He is hungry in the desert as a man, but sustained his body without meat and drink for forty days together by the power of his divinity: there he is tempted of Satan as a weak man, and the angels of light minister unto him as their supreme Lord. And now a little before his

[a] Πάντες ἐπ' ἀλλήλοισι μαχήμονες ἀσπιδιῶται
'Αυτόματοι πίπτοντες ἐπεςόρνηντο κονίη,
Πρήνεες, ὀιςρηθέντες, ἀτεύχεϊ λαίλαπι φωνῆς. *Nonn.*
St. Cyril. St. Athanas. St. Leo, &c.

death, when he was to take upon him all the affronts, miseries and exinanitions of the most miserable, he receives testimonies from above, which are most wonderful: for he was transfigured upon Mount Tabor, entered triumphantly into Jerusalem, had the acclamations of the people: when he was dying, he darkened the sun; when he was dead, he opened the sepulchres; when he was fast nailed to the cross, he made the earth to tremble: now when he suffers himself to be apprehended by a guard of soldiers, he strikes them all to the ground, only by replying to their answer, that the words of the prophet might be verified; [a] *Therefore my people shall know my name, therefore they shall know in that day, that I am he that doth speak, behold it is I.*

The soldiers and servants of the Jews having recovered from their fall, and risen by the permission of Jesus, still persisted in their enquiry after him, who was present, ready, and desirous to be sacrificed; he therefore permitted himself to be taken, but not his disciples: for he it was, that set them their bounds; and he secured his apostles to be witnesses of his suffering, and his glories; and this work was the redemption of the world, [b] in which no man could have an active share; he alone was to tread the wine-press; and time enough they should be called to a fellowship of sufferings. But Jesus went to them, and they bound him with cords, and so began our liberty and redemption from slavery, and sin, and cursings, and death. But he was bound faster by bands of his own; his Father's will, and mercy, pity of the world, prophecies and mysteries and love held him fast, and these cords were as strong as death; and the cords, which the soldiers' malice put upon his holy hands, were but symbols and figures, his

[a] Isai. 52. 6.

[b] Semovit à periculo discipulos, non ignorans ad se solum certamen illud, et opus salutis nostræ pertinere. Regnantis enim et non servientis naturæ opus est. *St. Cyril.*

own compassion and affection were the morals. * But yet he undertook this short restraint and condition of a prisoner, that all sorts of persecution and exterior calamities might be hallowed by his susception, and these pungent sorrows should, like bees, sting him, and leave their sting behind, that all the sweetness should remain for us. Some melancholy devotions have from uncertain stories added sad circumstances of the first violence done to our Lord; that they bound him with three cords, and that with so much violence, that they caused blood to start from his tender hands; that they spit then also upon him with a violence and incivility like that which their fathers had used towards Hur the brother of Aaron, whom they choaked with impure spittings into his throat, because he refused to consent to the making a golden calf. These particulars are not transmitted by certain records; certain it is, they wanted no malice, and now no power, for the Lord had given himself into their hands.

St. Peter seeing his Master thus ill used, asked, *Master, shall we strike with the sword?* And before he had his answer cut off the ear of Malchus. Two swords there were in Christ's family, and St. Peter bore one, either because he was to kill the paschal lamb, or according to the custom of the country to secure them against beasts of prey, which in that region were frequent, and dangerous in the night. But now he used it in an unlawful war; he had no competent authority, it was against the ministers of his lawful prince, and against our prince we must not draw our sword for Christ himself, himself having forbidden us; as his kingdom is not of this world, so neither were his defences secular; he could have called for many legions of angels for his guard, if he had so pleased; and we read that one angel slew one hundred and eighty-five thousand armed men in one night; and therefore it was a vast power, which was at the com-

* Dominum omnium, mysteria, non arma tenèbrunt. *St. Ambros. in Lucam.*

mand of our Lord; and he needs not such low auxiliaries as an army of rebels, or a navy of pirates to defend his cause; he first lays the foundation of our happiness in his sufferings, and hath ever since supported religion by patience and suffering, and in poverty and all the circumstances and conjectures of improbable causes. Fighting for religion is certain to destroy charity, but not certain to support faith. St. Peter therefore may use his keys, but he is commanded to put up his sword, and he did so, and presently he and all his fellows fairly ran away; and yet that course was much the more Christian, for though it had in it much infirmity, yet it had no malice. In the mean time the Lord was pleased to touch the ear of Malchus, and he cured it; adding to the first instance of power in throwing them to the ground, an act of miraculous mercy, curing the wounds of an enemy made by a friend. But neither did this pierce their callous and obdurate spirits; but they led him in uncouth ways, [a] and through the brook Cedron, in which it is said the ruder soldiers plunged him, and passed upon him all the affronts, and rudenesses, which an insolent and cruel multitude could think of, to signify their contempt and their rage. And such is the nature of evil men, who when they are not softened by the instruments and arguments of grace, are much hardened by them; such being the purpose of God, that either grace shall cure sin, or accidentally increase it; that it shall either pardon it, or bring it to greater punishment: for so I have seen healthful medicines abused by the incapacities of a healthless body, become fuel to a fever, and increase the distemperature from indisposition to a sharp disease, and from thence to the margent of the grave. But it was otherwise in Saul, whom Jesus threw to the ground with a more angry sound than these persecutors; but Saul rose a saint, and they persisted devils, and the grace of God distinguished the events.

[a] De torrente in viâ bibit. Psal. 110. ult.

The Prayer.

O Holy Jesus make me by thy example to conform to the will of that eternal God, who is our Father, merciful and gracious, that I may choose all those accidents, which his providence hath actually disposed to me, that I may know no desires but his commands, and his will, and that in all afflictions I may fly thither for mercy, pardon and support, and may wait for deliverance in such times and manners which the Father hath reserved in his own power, and graciously dispenses according to his infinite wisdom, and compassion. Holy Jesus give me the gift and spirit of prayer, and do thou by thy gracious intercession supply my ignorances and passionate desires and imperfect choices, procuring and giving to me such returns of favour, which may support my needs and serve the ends of religion, and the spirit which thy wisdom chooses and thy passion hath purchased, and thy grace loves to bestow upon all thy saints and servants. Amen.

II.

Eternal God, sweetest Jesu! who didst receive Judas with the affection of a Saviour, and sufferedest him to kiss thy cheek, with the serenity and tranquillity of God, and didst permit thy soldiers to bind thee with patience exemplary to all ages of martyrs, and didst cure the wound of thy enemy with the charity of a parent, and the tenderness of an infinite pity, O kiss me with the kisses of thy mouth, embrace me with the entertainments of a gracious Lord, and let my soul dwell and feast in thee, who art the repository of eternal sweetness and refreshments. Bind me, O Lord, with those bands which tied thee fast, the chains of love; that such holy union may dissolve the cords of vanity, and confine the bold pretensions of usurping passions, and imprison all extravagancies

of an impertinent spirit, and lead sin captive to the dominion of grace and sanctified reason, that I also may imitate all the parts of thy holy passion, and may by thy bands get my liberty, by thy kiss enkindle charity, by the touch of thy hand and the breath of thy mouth have all my wounds cured and restored to the integrity of a holy penitent, and the purities of innocence, that I may love thee, and please thee, and live with thee for ever, O holy and sweetest Jesu. Amen.

Ad. SECT. XV.

Considerations upon the Accidents happening from the Apprehension till the Crucifixion of Jesus.

THE house of Annas stood in the mount Sion, and in the way to the house of Caiaphas, and thither he was led as to the first stage of their triumph for their surprise of a person so feared and desired; and there a naughty person smote the holy Jesus upon the face for saying to Annas that he had made his doctrine public, and that all the people were able to give account of it; to whom the Lamb of God shewed as much meekness and patience in his answer, as in his answer to Annas he had shewed prudence and modesty. For now that they had taken Jesus they wanted a crime to object against him, and therefore were desirous to snatch occasion from his discourses, to which they resolved to tempt him by questions and affronts; but his answer was general and indefinite, safe and true, enough to acquit his doctrine from suspicions of secret designs, and yet secure against their present snare; for now himself, who always had the innocence of doves, was to join with it the prudence and weariness of serpents; not to prevent death, for he was resolved to suffer, but that they might be

destitute of all appearance of a just cause on his part. Here it was that Judas received his money and here that holy face, which was designed to be that object in the beholding of which much of the celestial glory doth consist; that face which the angels stare upon with wonder, like infants at a bright sun beam, was smitten extrajudicially by an incompetent person, with circumstances of despight in the presence of a judge, in a full assembly, and none reproved the insolency and the cruelty of the affront; for they resolved to use him as they use wolves and tigers, with all things that may be destructive, violent, and impious; and in this the injury was heightened, because the blow was said to be given by [a] Malchus, an Idumean slave, and therefore a contemptible person; but far more unworthy by his ingratitude, for so he repaid the holy Jesus for working a miracle and healing his ear. But so the scripture was fulfilled, [b] *He shall give his body to the smiters, and his cheeks to the nipper*, saith the prophet Isay; and, [c] *they shall smite the cheek of the judge of Israel*, saith Micah. And this very circumstance of the passion Lactantius [d] affirms to have been foretold by the Erythræan Sibyl. But no meekness or indifferency could engage our Lord; not to protest his innocency; and though following his steps we must walk in the regions of patience, and tranquillity, and admirable toleration of injuries; yet we may represent such defences of ourselves, which by not resisting the sentence may testify that our suffering is undeserved; and if our innocency will not preserve our lives, it will advance our title to a better; and every good cause ill judged shall be brought to another tribunal to receive a just and unerring sentence.

Annas having suffered this unworthy usage towards a person so excellent, sent him away to Caiaphas,

[a] Malchus Indumæis missus captivus ab oris. *Episc. Cremon. l. 2. Christ.*
[b] Isay 50. 6. [c] Micah. 5. 1.
[d] Lib. 4. instit. cap. 18. Ἕξις ἀνόμων χεῖρας, καὶ ἀπίστων ὕστερον ἥξει. Δώσουσίν τε θεῷ μεμαπίσματα χερσὶν ἀνάγνοις.

who had formerly in a council resolved he should die, yet now [a] *palliating the design with the scheme of a tribunal, they seek* out for witnesses, and the witnesses are to seek for allegations; and when they find them they are to seek for proof, and those proofs were to seek for unity and consent, and nothing was ready for their purposes, but they were forced to use the semblance of a judicial process, that because they were to make use of Pilate's authority to put him to death, they might persuade Pilate to accept of their examination and conviction without further enquiry. But such had been the excellency and exemplar piety and prudence of the life of Jesus, that if they pretended against him questions of their law, they were not capital in a Roman court: if they affirmed that he had moved the people to sedition and affected the kingdom, they saw that all the world would convince them of false testimony. At last after many attempts they accused him for a figurative speech, a trope which they could not understand; which if it had been spoken in a literal sense, and had been acted too according to the letter had been so far from a fault that it would have been a prodigy of power; and it had been easier to raise the Temple of Jerusalem than to raise the temple of his body. In the mean time the Lamb of God left his cause to defend itself under the protection of his heavenly Father; not only because himself was determined to die, but because if he had not, those premises could never have inferred it; but this silence of the holy Jesus fulfilled a prophecy, it made his enemies full of murmur and amazement, it made them to see that he despised the accusations, as certain and apparent calumnies; but that himself was fearless of the issue, and in the sense of mortality and mysteries, taught us not to be too apt to excuse ourselves, when the semblance of a fault lies upon us, unless by some other

[a] Victor in S. Marc.

duty we are obliged to our defences; since he who was most innocent was most silent; and it was expedient that as the first Adam increased his sin by a vain apology, [a] the silence and sufferance of the second Adam should expiate and reconcile it.

But Caiaphas had a reserve which he knew should do the business in that assembly; he adjured him by God to tell him, *if he were the Christ.* The holy Jesus being adjured by so sacred a name, would not now refuse an answer, lest it might not consist with that honour which is due to it, and which he always paid; and that he might neither despise the authority of the high priest, nor upon so solemn occasion be wanting to that great truth, which he came down to earth to persuade to the world. And when three such circumstances occur, it is enough to open our mouths, though we let in death; and so did our Lord, confessed himself to be *the Christ, the Son of the living God;* and this the high priest was pleased, as the design was laid, to call *blasphemy,* and there they voted him to die. Then it was the *high priest rent his clothes*; the veil of the Temple was rent, when the passion was finished; the clothes of the priests at the beginning of it: and as that signified the departing of the Synagogue and laying religion open; [b] so did the rending the garments of Caiaphas prophetically signify that the priesthood should be rent from him, and from the nation: and thus the personated and theatrical admiration at Jesus, became the type of his own punishment, and consigned the nation to deletion; and usually God so dispenses his judgments, that when men personate the tragedies of others, they really act their own.

Whilst these things were acting concerning the Lord, a sad accident happened to his servant Peter;

[a] Taciturnitas Christi apologia ada absolvit. S. Hieron. in Marc.

[b] Conscidit vestimenta sua ostendens turpitudinem suam, & nuditatem animæ & mysterium manifestans, conscindendum esse sacerdotium vetus.
Orig. Idem ait S. Hieronym.

for being engaged in strange and evil company in the midst of danger, surprized with a question without time to deliberate an answer, to find subterfuges or to fortify himself, denyed his Lord shamefully, with some boldness at first, and this grew to a licentious confidence, and then to impudence, and denying with perjury, that he knew not his Lord, who yet was known to him as his own heart, and was dearer than his eyes, and for whom he professed but a little before he would die; but did not do so, till many years after. But thus he became to us a sad example of human infirmity; and if the Prince of the Apostles fell so foully, it is full of pity, but not to be upbraided, if we see the fall of lesser stars;[a] and yet that we may prevent so great a ruin, we must not mingle with such company who will provoke or scorn us into sin; and if we do, yet we must stand upon our guard that a sudden motion do not surprize us; or if we arrested yet let us not enter further into our sin, like wild beasts intricating themselves by their impatience. For there are some, who being ashamed and impatient to have been engaged, take sanctuary in boldness and a shameless abetting it, so running into the darkness of hell to hide their nakedness; but he also by returning and rising instantly became to us a rare example of penitence, and his not lying long in the crime did facilitate this restitution. For the spirit of God being extinguished by our works of darkness is like a taper, which if, as soon as the flame is blown out, it be brought to the fire, it sucks light, and without trouble is re-enkindled; but if it cools into death and stiffness, it requires a longer stay and trouble. The holy Jesus in the midst of his own sufferings forgat not his servant's danger, but was pleased to look upon him, when the cock crew; and the cock was the preacher, and the look of Jesus was the grace that

[a] Ὃν τρόπον αἱ σκιαὶ τοῖς σώμασιν ἐπονται, οὕτως αἱ ἁμαρτίαι ταῖς ψυχαῖς ἀκολουθοῦσιν.
Diac. Capit. admonit. 69. Leo serm. 9 de pass. Dom. & Euthym. in hunc locum.

made the sermon effectual, and because he was but newly fallen, and his habitual love of his Master, though interrupted, yet had suffered no natural abatement, he returned with the swiftness of an eagle to the embraces and primitive affections of his Lord.

By this time suppose sentence given, Caiaphas prejudging all the sanhedrim; for he first declared Jesus to have spoken blasphemy, and the fact to be notorious, and then asked their votes; which who so then should have denied, must have contested the judgment of the high priest, who by the favour of the Romans was advanced, (Valerius Gratus, who was president of Judea, having been his patron) and his faction potent, and his malice great, and his heart set upon this business; all which inconveniences none of them durst have suffered, unless he had had the confidence greater than of an apostle at that time. But this sentence was but like strong dispositions to an enraged fever, he was only declared apt and worthy for death; they had no power at that time to inflict it; but yet they let loose all the fury of madmen and insolency of wounded smarting soldiers: and although from the time of his being in the house of Annas till the council met they had used him with studied indignities, yet now they renewed and doubled the unmercifulness, and their injustice, to so great a height, that their injuries must needs have been greater than his patience, if his patience had been less than infinite; for thus, man's redemption grows up, as the load swells, which the holy Jesus bare for us; for these were our portion, and we having turned the flowers of paradise into thistles, should for ever have felt their infelicity, had not Jesus paid the debt. But he bearing them upon his tender body with an even and excellent and dispassionate spirit, offered up these beginnings of sufferings to his Father to obtain pardon even for them, that injured him, and for all the world.

Judas now seeing, that this matter went further than he intended it, repented of his fact; for although evil persons are in the progress of their iniquity invited on by new arguments and supported by confidence and a careless spirit; yet when iniquity is come to the height, or so great a proportion that it is apt to produce despair, or an intolerable condition, then the devil suffers the conscience to thaw and grow tender; but it is the tenderness of a bile, it is soreness rather than a new disease: and either it comes when the time of repentance is past or leads to some act, which shall make the pardon to be impossible; and so it happened here. For Judas either impatient of the shame, or of the sting, was thrust on to despair of pardon, with a violence as hasty and as great as were his needs. And despair is very often used like the bolts and bars of hell gates, it seizes upon them that had entered into the suburbs of eternal death by an habitual sin, and it secures them against all retreat. And the devil is forward enough to bring a man to repentance, provided it be too late; and Esau wept bitterly and repented him; and the five foolish virgins lift up their voice aloud when the gates were shut; and in hell men shall repent to all eternity. But I consider the very great folly and infelicity of Judas; it was at midnight he received his money in the house of Annas, betimes in that morning he repented his bargain, he threw the money back again, but his sin stuck close, and it is thought to a sad eternity. Such is the purchase of treason, and the reward of covetousness; it is cheap in its offers, momentary in its possession, unsatisfying in the fruition, uncertain in stay, sudden in its departure, horrid in the remembrance, and a ruin, a certain and miserable ruin in the event. When Judas came in that sad condition, and told his miserable story to them that set him on work, they let him go away unpitied, he had served their ends in betraying his Lord, and those that hire such servants use to leave them in the disaster, to shame,

and to sorrow; [a] and so did the priests, but took the money, and refused to put it into the treasury, because it was the price of blood; but they made no scruple to take it from the treasury to buy that blood. Any thing seems lawful that serves the ends of ambitious and bloody persons, and then they are scrupulous in their cases of conscience, when nothing of interest does intervene; for evil men make religion the servant of interest, and sometimes weak men think, that it is the fault of the religion, and suspect that all of it is a design, because many great politicks make it so. The end of the tragedy was, [b] that Judas died with an ignoble death, marked with the circumstances of a horrid judgment, and perished by the most infamous hands in the world, that is, by his own. Which if it be confronted against the excellent spirit of St. Peter, who did an act as contradictory to his honour, and the grace of God as could be easily imagined, yet taking sanctuary in the arms of his Lord, he lodged in his heart for ever, and became an example to all the world of the excellency of the divine mercy, and the efficacy of a holy hope, and a hearty, timely and an operative repentance.

But now all things were ready for the purpose, the high priest and all his council go along with the holy Jesus to the house of Pilate, hoping he would verify their sentence, and bring it to execution, that they might once be rid of their fears, and enjoy their sin, and their reputation quietly. [c] St. Basil affirms, that the high priest caused the holy Jesus to be led with a cord about his neck, and in memory of that, the priests for many ages wore a stole about theirs; but

[a] Inde sacerdotes, pretium quòd sanguinis esset,
Illicitum fantes adytis jam condere templi,
Quod dare tum licitum, dum sanguis distrahetur,
Credebant———

Juvencus l. 4. hist. Evang.

[b] Nòn potuit Judas pejore manu perire, et quam vis sceleratum occiderit, non tamen. *St. August. de civit. Dei. l.* 1 *c.* 17.

[c] In Mystagog. Eccles. Author. com. in Marc. apud St. Hieron.

the Jews did it according to the custom of the nation; to signify he was condemned to death; they desired Pilate that he would crucify him, they having found him worthy. And when Pilate enquired into the particulars, they gave him a general and indefinite answer; *If he were not guilty, we would not have brought him unto thee*; they intended not to make Pilate judge of the cause, but executor of their cruelty. But Pilate had not learned to be guided by an implicit faith of such persons, which he knew to be malicious and violent, and therefore still called for instances and arguments of their accusation: and that all the world might see with how great unworthiness they prosecuted the Messias, they chiefly there accused him of such crimes upon which themselves condemned him not, and which they knew to be false; but yet likely to move Pilate, if he had been passionate, or inconsiderate in his sentences. [He offered to make himself a King;] this discourse happened at the entry of the prætorium; for the Jews who made no conscience of killing the King of Heaven, made a conscience of the external customs and ceremonies of their law, which had in them no interior sanctity, which were apt to separate them from the nations, and remark them with characters of religion and abstraction: it would defile them to go to a Roman forum, where a capital action was to be judged, and yet the effusion of the best blood in the world was not esteemed against their religion; so violent and blind is the spirit of malice, which turns humanity into cruelty, wisdom into craft, diligence into subornation, and religion into superstition.

Two other articles they alledged against him, but the first concerned not Pilate, and the second was involved in the third, and therefore he chose to examine him upon this only of his being a King. To which the holy Jesus answered, that it is true, he was a King indeed, but not of this world; his throne is heaven, the angels are his courtiers, and the whole crea-

tion are his subjects. His regiment is spiritual, his judicatories are the courts of conscience and church tribunals, and at doomsday the clouds, the tribute which he demands are conformity to his laws, faith, hope, and charity; no other gabels but the duties of a holy spirit, and the expresses of a religious worship and obedient will, and a consenting understanding: and in all this, Pilate thought the interest of Cæsar was not invaded. For certain it is, the discipline of Jesus confirmed it much, and supported it by the strongest pillars. And here Pilate saw how impertinent and malicious their accusation was; and we who declaim against the unjust proceedings of the Jews, against our dearest Lord, should do well to take care that we in accusing any of our brethren either with malicious purpose, or with an uncharitable circumstance, do not commit the same fault, which in them we so hate and accuse. Let no man speak any thing of his neighbour, but what is true; and yet if a truth be heightened by the biting rhetoric of a satyrical spirit, extended and drawn forth in circumstances and arts of aggravation, the truth becomes a load to the guilty person, is a prejudice to the sentence of the judge, and hath not so much as the excuse of zeal, much less the charity of Christianity. Sufficient to every man is the plain story of his crime; and to excuse as much of it as we can would better become us, who perish, unless we be excused for infinite irregularities. But if we add this also, that we accuse our brethren before them, that may amend them and reform their error, if we pity their persons and do not hate them, if we seek nothing of their disgrace, and make not their shame public, but when the public is necessarily concerned, or the state of the man's sin requires it, then our accusations are charitable; but if they be not, all such accusations are accepted by Christ with as much displeasure in proportion to the degree of the malice, and the proper effect, as was the accusation of his own person.

But Pilate having pronounced Jesus innocent, and perceiving he was a Galilean, sent him to Herod as being a more competent person to determine concerning one of his own jurisdiction. Herod was glad at the honour done to him, and the person brought him; being now desirous to see some miracle done before him. But the holy Jesus spake not one word there, nor did any sign, so to reprove the sottish carelessness of Herod, who living in the place of Jesus's abode, never had seen his person, or heard his sermons. And if we neglect the opportunities of grace, and refuse to hear the voice of Christ in the time of mercy and divine appointment, we may arrive at that state of misery in which Christ will refuse to speak one word of comfort to us; and the homilies of the gospel shall be dead letters, and the spirit not at all refreshed, nor the understanding instructed, nor the affections moved, nor the will determined; but because we have during all our time stopped our ears, in his time God will stop his mouth, and shut up the springs of grace, that we shall receive no refreshment, or instruction, or pardon, or felicity. Jesus suffered himself not to be moved at the pertinacious accusations of the Jews, nor the desires of the tyrant, but persevered in silence, till Herod and his servants despised him and dismissed him: For so it became our high priest, who was to sanctify all our sufferings, to consecrate affronts and scorn, that we may learn to endure contempt, and to suffer ourselves in a religious cause to be despised; and when it happens in any other, to remember that we have our dearest Lord for a precedent of bearing it with admirable simplicity and equanimity of deportment; and it is a mighty stock of self love, that dwells in our spirits, which makes us of all afflictions most impatient of this. But Jesus endured this despight and suffered this to be added, that he was exposed in scorn to the boys of the streets. For Herod caused him to be arrayed in white, sent him out to be scorned by the people, and

hooted at by idle persons, and so remitted him to Pilate. And since that accident to our Lord, the church hath not undecently chose to clothe her priests with albs or white garments; and it is a symbolical intimation and representment of that part of the passion and affront which Herod passed upon the holy Jesus; and this is so far from deserving a reproof, that it were to be wished all the children of the church would imitate all those graces, which Christ exercised, when he wore that garment, which she hath taken up in ceremony and thankful memory; [a] that is, in all their actions and sufferings be so estranged from secular arts and mixtures of the world, so intent upon religion, and active in all its interests, so indifferent to all acts of providence, so equal in all chances, so patient of every accident, so charitable to enemies, and so undetermined by exterior events, that nothing may draw us forth from the severities of our religion, or entice us from the retirements of a recollected and sober and patient spirit, or make us to depart from the courtesies of piety, though for such adhesion and pursuit we be esteemed fools, or ignorant, or contemptible.

When Pilate had received the holy Jesus and found that Herod had sent him back uncondemned, he attempted to rescue him from their malice by making him a donative and a freeman at the petition of the people. But they preferred a murderer, and a rebel, Barabbas before him; for themselves being rebels against the King of Heaven, loved to acquit persons criminal in the same kind of sin, rather than their Lord against whom they took up all the arms, which they could receive from violence and perfect malice, [b] desiring to have him crucified who raised the dead, and to have the other released who destroyed the living. And when Pilate saw they were set upon it,

[a] Θεῷ δὲ δύσ διὰ τέλους δίκαιῳ ὤν,
Μὴ λαμπρὸς ὢν ταῖς χλαμύσιν ὡς τῇ καρδίᾳ. *Menan.*

[b] St. Aug. trac. 15. in Joh.

[a] he consented and delivered him first to be scourged; which the soldiers executed with violence and unrelenting hands, opening the virginal body to nakedness, [b] and tearing his tender flesh till the pavement was purpled with a shower of holy blood. It is reported in the ecclesiastical story, that when St. Agnes and St. Barbara, holy virgins and martyrs, were stripped naked to execution, God pitying their great shame and trouble to have their nakednesss discovered, made for them a veil of light, and sent them to a modest and desired death. But the holy Jesus, who chose all sorts of shame and confusion, that by a fullness of suffering he might expiate his Father's anger, and that he might consecrate to our sufferance all kind of affront and passion, endured even the shame of nakedness at the time of his scourging, suffering himself to be divested of his robes, that we might be clothed with that stole he put off; for therefore he took on him the state of sinning Adam, and became naked, that we might first be clothed with righteousness, and then with immortality.

After they had scourged him without remorse, they *clothed him with purple, and crowned him with thorns*, and put a cane in his hand for a sceptre, and bowed their knees before him, and saluted him with mockery, with a [hail, King of the Jews,] and they beat him and spit upon him, and then Pilate brought him forth, and shewed this sad spectacle to the people, hoping this might move them to compassion, who never loved to see a man prosperous, and are always troubled to see the same man in misery. But the earth, which was cursed for Adam's sake, and was sowed with

[a] Vinctus in his Dominus stetit ædibus, atque columnis
Annexus tergum dedit, ut servile flagellis
Perstat adhuc, templúmque gerit veneranda columna,
Nosque decet cunctis immunes vivere flagris.
Prudent.

[b] Cernitur in toto corpore sculptus amor.
Naz. in Chr. patien.

thorns and thistles, produced the full harvest of them, and the second Adam gathered them all, and made garlands of them as ensigns of his victory, which he was now in pursuit of against sin, the grave, and hell; and we also may make our thorns, which are in themselves pungent and dolorous, to be a crown if we bear them patiently, and unite them to Christ's passion, and offer them to his honour, and bear them in his cause, and rejoice in them for his sake; and indeed after such a grove of thorns growing upon the head of our Lord, to see one of Christ's members, soft, delicate, and effeminate, is a great indecency, next to this of seeing the Jews use the King of glory with the greatest reproach and infamy.

But nothing prevailing, nor the innocence of Jesus nor his immunity from the sentence of Herod, nor the industry and diligence of Pilate, nor the misery, nor the sight of the afflicted Lamb of God, at last (for so God decreed to permit it, and Christ to suffer it,) Pilate gave sentence of death upon him, having first washed his hands, of which God served his end to declare the innocence of his Son, of which in this whole process he was most curious, and suffered not the least probability to adhere to him; yet Pilate served no end of his, nor preserved any thing of his. He that rails upon a prince, and cries, 'saving your honour, you are a tyrant;' and he that strikes a man upon the face and cries him mercy, and undoes him, and says it was in jest, does just like that person, that sins against God, and thinks to be excused by saying it was against his conscience; that is washing our hands, when they are stained in blood, as if a ceremony of purification were enough to cleanse a soul from the stains of a spiritual impurity. So some refuse not to take any oath in times of persecution, and say it obliges not, because it was forced, and done against their wills; as if the doing of it were washed off by protesting against it, whereas the protesting against declares me criminal, if I rather choose not

death than that which I profess to be a sin. But all the persons, which co-operated in this death, were in this life consigned to a fearful judgment after it. The Jews took the blood (which Pilate seemed to wash off) upon themselves and their children, and the blood of this paschal Lamb stuck upon their forehead and marked them, not to escape, but to fall under the sword of the destroying angel, and they perished either by a more hasty death, or shortly after in the extirpation and miserable ruin of their nation; *and Pilate who had a less share in the crime, yet had a black character of a secular judgment; for not long after, he was by Vitellius, the president of Syria, sent to Rome to answer to the crimes objected against him by the Jews, whom to please he had done so much violence to his conscience; and by Cæsar's sentence he was banished to Vienna, deprived of all his honours, where he lived ingloriously till by impatience of his calamity he killed himself with his own hand. And thus the blood of Jesus shed for the salvation of the world became to them a curse, and that which purifies the saints stuck to them that shed it, and mingled it not with the tears of repentance, to be a leprosy loathsome and incurable. So, manna turns to worms, and the wine of angels to vinegar and lees, when it is received into impure vessels, or tasted by wanton palates; and the sun himself produces rats and serpents, when it reflects upon the dirt of Nilus.

The Prayer.

O Holy and immaculate Lamb of God, who wert pleased to suffer shame and sorrow, to be brought before tribunals, to be accused maliciously, betrayed treacherously, condemned unjustly, and scourged most rudely, suffering the most severe and most unhandsome inflictions, which could be procured by po-

* Ado in Chron.

tent, subtle, and extremest malice, and didst choose this out of love greater than the love of mothers, more affectionate than the tears of joy and pity, dropped from the eyes of most passionate women; by these fontinels of blood issuing forth life and health and pardon upon all thine enemies; teach me to apprehend the baseness of sin in proportion to the greatest of those calamities, which my sin made it necessary for thee to suffer, that I may hate that cause of thy sufferings, and adore thy mercy, and imitate thy charity, and copy out thy patience and humility, and love thy person to the utmost extent and degrees of my affections. Lord, what am I that the eternal Son of God should suffer one stripe for me? But thy love is infinite; and how great a misery is it to provoke by sin so great a mercy, and despise so miraculous a goodness, and to do fresh despight to the Son of God? But our sins are innumerable, and our infirmities are mighty. Dearest Jesu, pity me, for I am accused by my own conscience, and am found guilty, I am stripped naked of my innocence, and bound fast by lust, and tormented with stripes and wounds of enraged appetites. But let thy innocence excuse me, the robes of thy righteousness clothe me, thy bondage set me free, and thy stripes heal me, that thou being my advocate, my physician, my patron, and my Lord, I may be adopted into the union of thy merits, and partake of the efficacy of thy sufferings, and be crowned as thou art, having my sins changed to virtues, and my thorns to rays of glory under thee our head, in the participations of eternity, O holy and immaculate Lamb of God. Amen.

DISCOURSE XX.

Of Death, and the due Manner of Preparation to it.

THE holy Spirit of God hath in scripture revealed to us but one way of preparing to death, and that is, by a holy life; and there is nothing in all the book of life concerning this exercise of address to death, but such advices, which suppose the dying person in a state of grace. St. James indeed counsels, that in sickness we should send for the ministers ecclesiastical, and that [a] *they pray over us*, and that we *confess our sins*, and *they shall be forgiven*, [that is,] those prayers are of great efficacy for the removing the sickness, and taking off that punishment of sin, and healing them in a certain degree, according to the efficacy of the ministry, and the dispositions or capacities of the sick person. But we must know, that oftentimes universal effects are attributed to partial causes; because by the analogy of scripture we are taught, that all the body of holy actions and ministries are to unite in production of the event, and that without that adunation one thing alone cannot operate; but because no one alone does the work, but by an united power, therefore indefinitely the effect is ascribed sometimes to one, sometimes to another; meaning, that one as much as the other, that is, all together, are to work the pardon and the grace. But the doctrine of preparation to death we are clearest taught in the parable of the ten virgins. [b] Those who were wise, stood waiting for the coming of the bridegroom, their lamps burning; only when the Lord was at hand, and the notice of his coming published, they trimmed their lamps, and they, so disposed, went forth and met him, and entered with him into his interior and eternal joys. They whose

[a] James 5. 14.

[b] Matth. 25. 13. Ἀλλ' ἰυκλεῶς τοι καὶθανεῖν χάρις βριτῷ. *Æschyl. Agamem.*

lamps did not stand ready before-hand, expecting the uncertain hour, were shut forth, and bound in darkness. [*Watch therefore*, so our Lord applies and expounds the parable, *for ye know not the day nor the hour of the coming of the Son of Man.*] Whenever the arrest of death seizes us, unless before that notice we had oil in our vessels, that is, grace in our hearts, habitual grace (for nothing else can reside or dwell there, an act cannot inhabit or be in a vessel) it is too late to make preparation. But they who have it, may and must prepare, that is, they must stir the fire, trim the vessel, make it more actual in its exercise and productions, full of ornament, advantages and degrees, and that is all we know from scripture concerning preparation.

And indeed since all our life we are dying, and this minute, in which I now write, death divides with me, and hath got the surer part, and more certain possession, it is but reasonable, that we should always be doing the offices of preparation. If to-day we were not dying and passing on to our grave, then we might with more safety defer our work till the morrow; but as fuel in a furnace in every degree of its heat, and reception of the flame, is converting into fire and ashes, and the disposing it to the last mutation is the same work with the last instant of its change: so is the age of every day a beginning of death, and the night composing us to sleep bids us go to our lesser rest; be-

[a] ——————festinat decurrere velox
Flosculus angustæ, miseræque brevissima vitæ
Portio ——————

——————Τίς δὲ πλὴν θεῶν
Ἄπαυστ' ἀπήμων τὸν δ' αἰῶν' ὁρᾷ χρόνον;
Τὸ μόρσιμον γὰρ τὸν τ' ἐλεύθερον μένει,
Καὶ τὸν πρὸς ἄλλης δεσπόλιμενον χερός.

Æschyl. Agam.

Cras hoc fiet, idem cras fiet, quid quasi magnum
Nempe diem donas? sed cum lux altera venit,
Jam cras hesternum consumpsimus, ecce aliud cras
Egerit hos annos, et semper paulum erit ultra.

Pers. Sat. 5.

cause that night, which is the end of the preceding day, is but a lesser death; and whereas now we have died so many days, the last day of our life is but the dying so many more, and when that last day of dying will come, we know not. There is nothing then added but the circumstance of sickness, which also happens many times before; only men are pleased to call that, death, which is the end of dying, when we cease to die any more: and therefore to put off our preparation till that which we call death, is to put off the work of all our life, till the time comes, in which it is to cease and determine.

But to accelerate our early endeavour (beside what hath been formerly considered upon the proper grounds of repentance) I here re-inforce the consideration of death in such circumstances, which are apt to engage us upon an early industry. [a] 1. I consider, that no man is sure, that he shall not die suddenly, and therefore if heaven be worth securing, it were fit that we should reckon every day the vespers of death, and therefore that according to the usual rites of religion it be begun and spent with religious offices; and let us consider that those many persons, who are remarked in history to have died suddenly, either were happy by an early piety, or miserable by a sudden death. And if uncertainty of condition be an abatement of felicity, and spoils the good we possess, no man can be happy but he that hath lived well, that is, who hath secured his condition by an habitual and living piety. For since God hath not told us we shall not die suddenly, is it not certain he intended we should prepare for sudden death, as well as against death clo-

[a] Quid quisque vitet, nunquam homini satis
Cautum est in horas: Navita Bosphorum
Pœnus perhorrescit, neque ultra
Cæca timet aliunde fata.
Miles sagittas et celerem fugam
Parthi: catenas Parthus, et Italum
Robur: sed improvisa lethi
Vis rapuit, rapiétque gentes.

Hor. l. 2. od. 13.

thed in any other circumstances? Fabius surnamed the painter was choaked with a hair in a mess of milk, Anacreon with a raisin, Cardinal Colonna with figs crusted with ice, Adrian the Fourth with a fly, Drusus Pompeius with a pear, Domitius Afer Quintilianus Tutor with a full cup, [a] Casimire the Second, King of Polonia, with a little draught of wine, Amurath with a full goblet, Tarquinius Priscus with a fish-bone. [b] For as soon as a man is born, that which in nature only remains to him, is to die; [c] and if we differ in the way and time of our abode, or the manner of our exit, yet we are even at last: and since it is not determined by a natural cause, which way we shall go, or at what age; a wise man will suppose himself always upon his death-bed; and such supposition is like making of his will, he is not the nearer death for doing it, but he is the readier for it when it comes.

St. Jerome said well; 'He deserves not the name of a Christian, who will live in that state of life, in which he will not die.' And indeed it is a great venture to be in an evil state of life; because every minute of it hath a danger; and therefore a succession of actions, in every one of which he may as well perish as escape, is a boldness, that hath no mixture of wisdom or probable venture. How many persons have died in the midst of an act of sport, or at a merry meeting? Grimoaldus a Lombard King died with shooting of a pigeon: Thales the Milesian in the theatre: Lucia the sister of Aurelius the emperor, playing with her little son, was

[a] Mart. Crom. l. 6. Volateran. l. 4. c. 22.

[b] Cui nasci contigit, mori restat; intervallis distinguimur, exitu æquamur. *Quintil.*

[c] Divésne prisco natus ab Inacho,
Nil interest, an pauper, et infima
De gente sub dio moreris,
Victima nil miserantis Orci.
Omnes eódem cogimur. *Hor. l. 2. od. 3.*

Βιότης μὲν γὰρ χρόνος ἐστὶ βραχὺς· κρυφθεὶς δὲ ὑπὸ γῆς κεῖται θνητὸς τὸν πάντα χρόνον.

wounded in her breast with a needle and died: [a]Benno bishop of Adelburg, with great ceremony and joy consecrating St. Michael's church, was crowded to death, by the people; so was the Duke of Saxony at the inauguration of Albert the First. [b]The great lawyer Baldus playing with a little dog, was bitten upon the lip, instantly grew mad and perished: Charles the Eighth of France seeing certain men playing at tennis-court, swooned and recovered not: Henry the Second was killed running at tilt: Ludovicus Borgia with riding the great horse. And the old Syracusan Archimedes was slain by a rude soldier, as he was making diagrams in the sand, which was his greatest pleasure. How many men have died laughing, or in the extasies of a great joy? [c]Philippides the comedian, and Dionysius the tyrant of Sicily, died with joy at the news of a victory. Diagoras of Rhodes [d], and Chilon the philosopher, expired in the embraces of their sons crowned with an olympic laurel. Polycrita Naxia [e]being saluted the saviouress of her country; Marcus Juventius when the senate decreed him honours; the emperor Conrade the Second, [f]when he triumphed after the conquest of Italy, had a joy bigger than their heart, and their fancy swelled it, till they burst and died. Death can enter in at any door: Philistion of Nice died with excessive laughter, so did the poet Philemon, being provoked to it only by seeing an ass eat figs. And the number of persons, who have been found suddenly dead in their beds, is so great, that as it engages many to a more certain and regular devotion for their compline, so it were well it were pursued to the utmost intention of God; [g]that is, that all the parts of religion should with zeal and assiduity be entertained and finished, that as it becomes wise

[a] Crantzius l. 3. c. 51. [b] Matthiol. in Dioscor. [c] Plin. l. 7. c. 53.
[d] Cicer. 1 Tusc. [e] Plut. et Gel. de illust. mulie. [f] Cuspinian.

[g] Lotus nobiscum est, hilaris cœnavit, et idem
Inventus mane est mortuus Andragoras.

Mart. l. 6.

men, we never be surprized with that we are sure will sometime or other happen. A great general in Italy at the sudden death of Alfonsus of Ferrara, and Lodovico Corbinelli at the sight of the sad accident upon Henry the Second of France now mentioned, turned religious, and they did what God intended in those deaths. It concerns us to be curious of single actions, because even in those shorter periods we may expire and find our graves. But if the state of life be contradictory to our hopes of heaven, it is like affronting of a cannon before a beleaguered town a month together; it is a contempt of safety, and a rendering all reason useless and unprofitable; but he only is wise, who having made death familiar to him by expectation and daily apprehension, does at all instants go forth to meet it. The wise virgins *went forth to meet the bridegroom*, for they were ready. Excellent therefore is the counsel of the son of Sirach: [a] *Use physic or ever thou be sick, before judgment, examine thyself, and in the day of visitation thou shalt find mercy. Humble thyself before thou be sick, and in the time of sins shew repentance; let nothing hinder thee to pay thy vows in due time, and defer not until death to be justified.*

2. I consider that it often happens that in those few days of our last visitation, which many men design for their preparation and repentance, God hath expressed by an exterior accident, that those persons have deceived themselves and neglected their own salvation. St. Gregory reports of Chrysaurius a gentleman in the province of Valery, [b] rich, vicious and witty, lascivious, covetous, and proud, that being cast upon his death bed, he fancied he saw evil spirits coming to arrest him and drag him to hell. He fell into great agony and trouble, shrieked out, called for his son, who was a very religious person, flattered him, as willing to have been rescued by any thing; but per-

[a] Ecclus. 18. 19. [b] Homil. 12. in Evan.

ceiving his danger increase and grown desperate, he called loud with repeated clamours, 'Give me respite but till the morrow,' and with those words he died, there being no place left for his repentance, though he sought it carefully with tears and groans. [a] The same was the case of a drunken monk, whom venerable Bede mentions. Upon his death bed he seemed to see hell opened, and a place assigned him near to Caiaphas and those who crucified our dearest Lord. The religious persons that stood about his bed, called on him to repent of his sins, to implore the mercies of God, and to trust in Christ; but he answered with reason enough, 'This is no time to change my life, the sentence is passed upon me, and it is too late.' And it is very considerable and sad, [b] which Petrus Damianus tells of Gunizo a factious and ambitious person, to whom, it is said, the tempter gave notice of his approaching death: but when any man preached repentance to him, out of a strange incuriousness, or the spirit of reprobation, he seemed like a dead and unconcerned person; in all other discourses he was awake and apt to answer. For God had shut up the gates of mercy, that no streams should issue forth to quench the flames of hell; or else had shut up the gates of reception and entertainment, that it should not enter; either God denies to give them pardon when they call, or denies to them a power to call; they either cannot pray, or God will not answer. Now since these stories are related by men learned, pious and eminent in their generations, and because they served no design but the ends of piety, and have in them nothing dissonant from revelation or the frequent events of providence, we may upon their stock consider, that God's judgments and visible marks being set upon a state of life, although they happen but seldom in the instances, yet they are of universal purpose and signification. Upon all murderers God hath not

[a] L. 5. c. 15. hist. Gent. Anglor. [b] Biblioth. ss. pp. tom. 3.

thrown a thunderbolt, nor broke all sacrilegious persons upon the wheel of an inconstant and ebbing estate, nor spoken to every oppressor from heaven in a voice of thunder, nor cut off all rebels in the first attempts of insurrection: But because he hath done so to some, we are to look upon those judgments as divine accents, and voices of God, threatening all the same crimes with the like events, and with the ruins of eternity: For though God does not always make the same prologues to death, yet by these few accidents happening to single persons we are to understand his purposes concerning all in the same condition; it was not the person so much as the estate, which God then remarked with so visible characters of his displeasure.

And it seems to me a wonder, that since all the records of scripture urging the uncertainty of the day of death, [a] the horror of the day of judgment, the severity of God, the dissolution of the world, the certainty of our account, still from all these premises the spirit of God makes no other inference, but that we watch and stand in a readiness, that *we live in all holy conversation and godliness*, and that there is no one word concerning any other manner of an essentially necessary preparation, none but this; yet that there are doctrines commenced, and rules prescribed, and offices set down, and suppletories invented by curates of souls how to prepare a vicious person, and upon his death bed to reconcile him to the hopes and promises of heaven; [b] concerning which I desire that every person would but enquire, where any one promise is recorded in scripture concerning such addresses, and what articles Christ hath drawn up between his Father and us concerning a preparation begun on our

[a] Matth. 25. 13. 24. 42. Mark 13. 33. 2 Pet. 3. 11.

[b] ——tecum prius ergo voluta
Hæc animo ante tubas; galeatum sero duelli
Pœnitet——

Juven. Sat. 1.

death bed; and if he shall find none (as most certainly from the Genesis to the Revelation there is not a word concerning it, but very much against it) let him first build his hopes upon this proposition, that a holy life is the only preparation to a happy death, and then we can without danger proceed to some other considerations.

When a good man or a person, concerning whom it is not certain, he hath lived in habitual vices, comes to die, there are but two general ways of intercourse with him; the one to keep him from new sins, the other to make some emendations of the old; the one to fortify him against especial weaknesses, and proper temptations of that estate, and the other to trim his lamp, that by excellent actions he may adorn his spirit, making up the omissions of his life, and supplying the imperfections of his estate, that his soul may return into the hands of its Creator as pure as it can, every degree of perfection being an advantage so great, as that the loss of every the least portion of it cannot be recompensed with all the good of this world: Concerning the first; the temptations proper to this estate are either weakness in faith, despair or presumption; for whatsoever is besides these, as it is the common infelicity of all the several states of life, so they are oftentimes arguments of an ill condition, of immortification of vicious habits, and that he comes not to this combat well prepared, such as are covetousness, unwillingness to make restitution, remanent affections to his former vices, an unresigned spirit, and the like.

In the ecclesiastical story we find many dying persons mentioned, who have been very much afflicted with some doubts concerning an article of faith. [a] St. Gregory in an epistle he writ to St. Austin instances in the temptation which Eusebius suffered on his death bed; and although sometimes the devil chooses

[a] De præconio St. Hieron.

an article, that is not proper to that state, knowing that every such doubt is well enough for his purpose, because of the incapacity of the person to suffer long disputes, and of the jealousy and suspicion of a dying and weak man, fearing lest every thing should cozen him, yet it is commonly instanced in the article of the resurrection or the state of separation or reunion. And it seems to some persons incredible, that from a bed of sickness, a state of misery, a cloud of ignorance, a load of passions a man should enter into the condition of a perfect understanding, great joy, and an intellectual life, a conversation with angels, a fruition of God; the change is greater than his reason; and his faith being in conclusion tottering like the ark, and ready to fall, seems a pillar as unsafe and unable to rely on, as a bank of turf in an earthquake. Against this, a general remedy is prescribed by spiritual persons, that the sick man should apprehend all changes of persuasion, which happened to him in his sickness, contradictory to those assents, which in his clearest use of reason he had, to be temptations and arts of the devil; and he hath reason so to think, when he remembers how many comforts of the Spirit of God, what joys of religion, what support, what assistances, what strengths he had in the whole course of his former life upon the stock of faith, and interest of the doctrine of Christianity. And since the disbelieving [a] the promises evangelical at that time can have no end of advantage, and that all wise men tell him, it may have an end to make him lose the title to them, and do him infinite disadvantage, upon the stock of interest and prudence he must reject such fears, which cannot help him, but may ruin him. For all the works of grace, which he

[a] In hunc fere modum moribundus disseruit Socrates, apud Platonem in Phœdon. Ἐι μὲν τυγχάνει ἀληθῆ ὄντα ἃ ἐγὼ λέγω, καλῶς δὴ ἔχει τὸ πεισθῆναι· εἰ δὲ μηδέν ἐςι τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον αὐτὸν τὸν πρὸ τοῦ θανάτου ἧττον τοῖς παροῦσιν ἀηδὴς ἔσομαι ὀδυρόμενος· ἡ δὲ ἄγνοιά μοι ἅυτη οὐ ξυνδιαλελεῖ (κακὸν γὰρ ἦν) ἀλλ' ὀλίγον ὕςερον ἀπολεῖται. Non abs re ergo erit ut moribundus si non de articulis fidei disserat et sentiat de fiduciâ compertæ veritatis, at saltem, (quod de Socrate dixit Tertullianus) de industria consultæ æquanimitatis.

did upon the hopes of God, and the stock of the divine revelations, (if he fails in his hold upon them) are all rendered unprofitable. And it is certain, if there be no such thing as immortality and resurrection, he shall lose nothing for believing there is, but if there be, they are lost to him for not believing it.

But this is also to be cured by proper arguments. And there is no Christian man, that hath within him, and carries about him demonstrations of the possibility and great instances of the credibility of those great changes, which these tempted persons have no reason to distrust, but because they think them too great, and too good to be true. And here, not only consideration of the divine power, and his eternal goodness is a proper antidote, but also the observation of what we have already received from God. To be raised from nothing to something is a mutation not less than infinite, and from that which we were in our first conception to pass into so direct and curious bodies and to become discursive, sensible, passionate, and reasonable, and next to angels, is a greater change, than from this state to pass into that excellency and perfection of it, which we expect as the melioration and improvement of the present: for this is but a mutation of degrees; that of substance: this is more sensible, because we have perception in both states; that is of greater distance, because in the first term we were so far distant from what we are, that we could not perceive what we then were; much less desire to be what we now perceive; and yet God did that for us unasked, without any obligation on his part, or merit on ours: much rather then may we be confident of this alteration of accidents and degrees; because God hath obliged himself by promise; he hath disposed us to it by qualities, actions, and habits, which are to the state of glory as infancy is to manhood, as elements are to excellent discourses, as blossoms are to ripe fruits; and he that hath wrought miracles for us, pre-

served us in dangers, done strange acts of providence, sent his Son to take our nature, made a virgin to bear a son, and God to become man, and two natures to be one individual person, and all in order to this end, of which we doubt, hath given us so many arguments of credibility, that if he had done any more it would not have been left in our choice to believe or not believe; then much of the excellency of our faith would have been lost. Add to this, that we are not tempted to disbelieve the Roman story, or that Virgil's Æneids were writ by him, or that we ourselves are descended of such parents; because these things are not only transmitted to us by such testimony, which we have no reason to distrust, but because the tempter cannot serve any end upon us by producing such doubts in us; and therefore since we have greater testimony for every article of faith, and to believe it, is of so much concernment to us, we may well suspect it to be an artifice of the devil to rob us of our reward; this proceeding of his being of the same nature with all his other temptations, which in our life time like fiery darts he threw into our face to despoil us of our glory, and blot out the image of God imprinted on us.

2. If the devil tempts the sick person to despair, he who is by God appointed to minister a word of comfort, must mortify his spirit with consideration and representment of the divine goodness, manifest in all the expresses of nature and grace, of providence and revelation; that God never extinguishes the smoaking flax, nor breaks the bruised reed; that a constant and a hearty endeavour is the sacrifice which God delights in: that in the firmament of heaven there are little stars, and they are most in number; and there are but few of the greatest magnitude; that

Θαῤῥεῖν χρὴ φίλε Βάττε, τάχ' ἄυριον ἔσσετ' ἄμεινον
Ἐλπίδες ἐν ζωοῖσι, ἀνέλπιστοι δὲ θανόντες. *Theo.*

Ἐν ἐλπίσι χρὴ τοὺς σοφοὺς ἔχειν βίον·
Ἄνθρωπος ἀτυχῶν σώζεται ὑπὸ της ἐλπίδος. *Menand.*

there are children and babes in Christ as well as strong men; and amongst these there are great difference; that the interruptions of the state of grace, by intervening crimes, if they were rescinded by repentance, they were great danger in the interval, but served as increment of the divine glory, and arguments of care and diligence to us at the restitution. These and many more are then to be urged when the sick person is in danger of being swallowed up with overmuch sorrow; and therefore to be insisted on in all like cases as the physician gives him cordials, *that we may do charity* to him and minister comfort, *not because they are always necessary*, even in the midst of great sadnesses, and discomforts. For we are to secure his love to God, that he acknowledge the divine mercy, that he believes the article of remission of sins, that he be thankful to God for the blessings which already he hath received, and that he lay all the load of his discomfort upon himself, and his own incapacities of mercy; and then the sadness may be very great, and his tears clamorous, and his heart broken all in pieces, and his humility lower than the earth, and his hope indiscernible, and yet no danger to his final condition: despair reflects upon God, and dishonours the infinity of his mercy, and if the sick person do but confess that God is not at all wanting in his promises, but ever abounding in his mercies, and that it is want of the condition on his own part, that makes the misery, and that if he had done his duty God would save him; let him be assisted with perpetual prayers, with examples of lapsed and returning sinners, whom the church celebrates for saints, such as Mary Magdalen, Mary of Egypt, Afra, Thasis, Pelagia: let it be often inculcated to him, that as God's mercy is of itself indefinite, so its demonstration to us is not determined to any certain period, but hath such latitudes in it, and reservations, which as they are apt to restrain too great boldness, so also to become sanctuaries to disconsolate persons; let him

be invited to throw himself upon God upon these grounds, that he who is our judge, is also our advocate and redeemer, that he knows and pities our infirmities, and that our very hoping in him does endear him, and he will deliver us the rather for our confidence, when it is balanced with reverence and humility; and then all these supernumerary fears are advantageous to more necessary graces, and do more secure his final condition, than they can disturb it.

When St. Arsenius was near his death, he was observed to be very tremulous, sad, weeping and disconsolate. The standers by asked the reason of his fears, wondering that he having lived in great sanctity for many years, should not now rejoice at the going forth of his prison. The good man confessed the fear, and withal said it was no other than he had always borne about him in the days of his pilgrimage, and what he then thought a duty, they had no reason now to call either a fault or a misery. Great sorrows, fears, and distrustings of a man's own condition are oftentimes but abatements of confidence, or a remission of joys and gaieties of spirit, they are but like salutary clouds, dark and fruitful; and if the tempted person be strengthened in a love of God, though he go not further in his hopes than to believe a possibility of being saved, than to say, *God can save him, if he please*, and to pray that he will save him, his condition is a state of grace; it is like a root in the ground trod upon, humble and safe, not so fine as the state of flowers, yet that which will spring up in as glorious a resurrection, as that which looks fairer and pleases the sense, and is indeed a blessing, but not a duty.

But there is a state of death-bed, which seems to have in it more question, and to be of nicer consideration. A sick person after a vicous and base life; and if upon whatsoever he can do, you give him hopes of a pardon, where is your promise to warrant it? if you do not give him hopes, do you not drive him to despair, and ascertain his ruin to verify your propo-

sition? To this I answer, that despair is opposed to hope, and hope relies upon the divine promises; and where there is no promise, there the despair is not a sin, but a mere impossibility. The accursed spirits which are sealed up to the judgment of the last day cannot hope; and he that repents not, cannot hope for pardon; and therefore if all which the state of death-bed can produce, be not the duty of repentance, which is required of necessity to pardon, it is not in such a person properly to be called despair, any more than it is blindness in a stone, that it cannot see: such a man is not within the capacities of pardon, and therefore all those acts of exterior repentance, and all his sorrow and resolution and tears of emendation, and other preparatives to interior repentance, are like oil poured into mortal wounds, they are the care of the physician; and these are the cautions of the church, and they are at no hand to be neglected. For if they do not alter the state, they may lessen the judgment, or procure a temporal blessing; and if the person recover, they are excellent beginnings of the state of grace, and if they be pursued in a happy opportunity, will grow up into glory.

But if it be demanded, whether in such cases the curate be bound to give absolution? I can give no other answer but this, that if he lie under the censure of the church the laws of the church are to determine the particular, and I know no church in the world, but uses to absolve death-bed penitents upon the instances of those actions of which their present condition is capable; though in the primitive ages in some cases they denied it. But if the sick person be under no positive censure, and is bound only by the guilt of habitual vice, if he desires the prayers of the church, she is bound in charity to grant them; to pray for pardon to him, and all other graces in order to salvation; and if he absolves the penitent, towards God it hath no other efficacy but of a solemn prayer, and therefore it were better that all the charity of the office

were done, and the solemnity omitted, because in the earnest prayer she co-operates to his salvation as much as she can, and by omitting the solemnity distinguishes evil livers from holy persons, and walks securely, whilst she refuses to declare him pardoned whom God hath not declared to be so: and possibly that form of absolution, which the churches of the west now use, being indicative and declaratory of a present pardon,[a] are for the very form sake not to be used to death-bed penitents after a vicious life; because if any thing more be intended in the form than a prayer, the truth of the affirmation may be questioned, and an ecclesiastical person hath no authority to say to such a man, I absolve thee; but if no more be intended but a prayer, it is better to use a mere prayer, and common form of address, than such words which may countenance unsecure confidences, evil purposes, and worse lives.

3. If the devil tempts a sick person, who hath lived well, to presumption, and that he seems full of confidence and without trouble, the care that is then to be taken is to consider the disease, and to state the question right. For at some instants and periods God visits the spirit of a man, and sends the immission of a bright ray into him, and some good men have been so used to apprehensions of the divine mercy, that they have an habitual chearfulness of spirit and hopes of salvation. St. Jerome reports that Hilarion in a death-bed agony felt some tremblings of heart, till reflecting upon his course of life he found comforts springing from thence by a proper emanation, and departed chearfully: [b]and Hezekiah represented to God in prayer the integrity of his life, and made it the instrument of his hope; and nothing of this is to

[a] Pœnitentia quæ ab infirmo petitur, infirma est: pœnitentia quæ à moriente tantùm petitur, timeo ne & ipsa moriatur. St. Au. serm. de temp. vide eund. so. homil. 41.

[b] Egredereanima, quid times? septuaginta prope annis serviisti Christo, & jam mori times? *St. Hier. in vita Hilar.*

be called presumption, provided it be in persons of eminent sanctity and great experience, old disciples, and the more perfect christians; but because such persons are but seldom and rare, if the same confidence be observed in persons of common imperfection and an ordinary life, it is to be corrected and allayed with consideration of the divine severity and justice, and with the strict requisites of a holy life, with the deceit of a man's own heart, with consideration and general remembrances of secret sins, and that the most perfect state of life hath very great needs of mercy, and [a] *if the righteous scarcely be saved, where shall the ungodly and the sinner appear?* And the spirit of the man is to be promoted and helped in the increase of contrition, as being the proper deletery to cure the extravagancies of a forward and intemperate spirit.

But there is a presumption commenced upon opinion, relying either upon a persuasion of single predestination, or else (which is worse) upon imaginary securities, that heaven is to be purchased upon conditions easier than a day's labour, and that an evil life may be reconciled to heaven by the intervening of little or single acts of piety or repentance. If either of them both have actually produced ill life, to which they are apt, or apt to be abused, the persons are miserable in their condition, and cannot be absolutely remedied by going about to cure the presumption; that was the cause of all, but now it is the least thing to be considered; his whole state is corrupted, and men will not by any discourses or spiritual arts used on their death-beds be put into a state of grace; because then is no time to change the state, and there is no mutation then, but by single actions; from good to better a dying man may proceed, but not from the state of reprobation to the life of grace; and yet it is

[a] Væ vitæ etiam laudabili, si sine misericordia discutias eam. *St. Aug. l. 9 confess.*

good charity to unloose the bonds of Satan, whereby the man is bound and led captive at his will, to take off the presumption by destroying the cause, and then let the work of grace be set as forward as it can, and leave the event to God; for nothing else is left possible to be done. But if the sick man be of a good life, and yet have a degree of confidence beyond his virtue upon the fancy of predestination, it is not then a time to rescind his opinion by a direct opposition, but let him be drawn off from the consideration of it, by such discourses as are apt to make him humble and penitent; for they are the most apt instruments to secure the condition of the man, and attemper his spirit. These are the great temptations incident to the last scene of our lives; and are therefore more particularly suggested by the tempter, because they have in them something contrary to the universal effect of a holy life, and are designs to interpose between the end of the journey, and the reception of the crown; and therefore it concerns every man who is in a capacity of receiving the end of his faith, the salvation of his soul, to lay up in the course of his life something against this great day of expence, that he may be better fortified with the armour of the spirit against these last assaults of the devil, that he may not shipwreck in the haven.

Eschewing evil is but the one half of our work, we must also do good; and now in the few remanent days or hours of our life, there are certain exercises of religion, which have a special relation to this state, and are therefore of great concernment to be done, that we may make our condition as certain as we can, and our portion of glory greater, and our pardon surer, and our love to increase, and that our former omissions and breaches be repaired with a condition in some measure proportionable to those great hopes which we then are going to possess. And, 1. Let the sick person in the beginning of his sickness, and in every change and great accident of it make acts of resignation to God, and entirely submit himself to the

divine will, remembering, that sickness may, to men properly disposed, do the work of God, and produce the effect of the spirit, and promote the interests of his soul, as well as health, and oftentimes better, as being in itself and by the grace of God apt to make us confess our own impotency and dependencies, and to understand our needs of mercy and the continual influences and supports of heaven; to withdraw our appetites from things below; to correct the vanities and insolencies of an impertinent spirit; to abate the extravagancies of the flesh; to put our carnal lusts into fetters and disability; to remember us of our state of pilgrimage, that this is our way and our stage of trouble and banishment, and that heaven is our country; for so, sickness is the trial of our patience, a fire to purge us, an instructor to teach us, a bridle to restrain us, and a state inferring great necessities of union and adhesions unto God. And as upon these grounds we have the same reason to accept sickness at the hands of God, as to receive physic from a physician; so it is an argument of excellent grace to give God hearty thanks in our disease, and to accept it chearfully, and with spiritual joy.

Some persons create to themselves excuses of discontent, and quarrel not with the pain, but the ill consequents of sickness, it makes them troublesome to their friends, and consider not that their friends are bound to accept the trouble, as themselves to accept the sickness; that to tend the sick is at that time allotted for the portion of their work, and that charity receives it as a duty, and makes that duty to be a pleasure: and however, if our friends account us a burden, let us also accept that circumstance of affliction to ourselves with the same resignation and indifferency, as we entertain its occasion, the sickness itself; and pray to God to enkindle a flame of charity in their breasts, and to make them compensation for the charge and trouble we put them to, and then the care is at an end. But others excuse their discontent with

more religious colour, and call the disease their trouble and affliction, because it impedes their other parts of duty, they cannot preach, or study, or do exterior assistances of charity and alms, or acts of repentance and mortification. But it were well, if we could let God proportion out our work, and set our task; let him choose what virtues we shall specially exercise; and when the will of God determines us, it is more excellent to endure afflictions with patience, equanimity, and thankfulness, than to do actions of the most pompous religion, and laborious or expensive charity; not only because there is a deliciousness in actions of religion and choice, which is more agreeable to our spirit, than the toleration of sickness can be, which hath great reward, but no present pleasure; but also because our suffering and our employment *is* consecrated to us, when God chooses it, and there is then no mixtures of imperfection, or secular interest, as there may be in other actions even of an excellent religion, when ourselves are the choosers. And let us also remember, that God hath not so much need of thy works, as thou hast of patience, humility, and resignation. St. Paul was far a more considerable person than thou canst be, and yet it pleased God to shut him in prison for two years, and in that interval, God secured and promoted the work of the gospel: and although Epaphroditus was an excellent minister, yet God laid a great sickness upon him, and even in his disease gave him work enough to do, though not of his own choosing; and therefore fear it not, but the ends of religion or duty will well enough proceed without thy health; and thy own eternal interest, when God so pleases, shall better be served by sickness, and the virtues which it occasions, than by the opportunities of health, and an ambulatory active charity.

When thou art resigned to God, use fair and appointed means for thy recovery; trust not in thy spirit upon any instrument of health; as thou art willing to be disposed by God, so look not for any event upon

the stock of any other cause or principle; be ruled by the physician and the people appointed to tend thee, that thou neither become troublesome to them, nor give any sign of impatience or a peevish spirit. But this advice only means, that thou do not disobey them out of any evil principle; and yet if reason be thy guide to choose any other aid, or follow any other counsel, use it temperately, prudently and charitably. It is not intended for a duty, that thou shouldst drink oil instead of wine, if thy minister reach it to thee, as did St. Bernard; nor that thou shouldst accept a cake tempered with linseed oil instead of oil of olives, as did F. Stephen, mentioned by Ruffinus; but that thou tolerate the defects of thy servants, and accept the evil accidents of thy disease or the unsuccessfulness of thy physician's care, as descending on thee from the hands of God. [a]Asa was noted in scripture, that in his sickness he sought not to the Lord, but to the physicians. Lewis the II. of France was then the miserablest person in his kingdom, when he made himself their servant, courting them with great pensions, and rewards attending to the rules as oracles, and from their mouths waited for the sentence of life or death: we are in these great accidents, especially to look upon God as the disposer of the events, which he very often disposes contrary to the expectation we may have of probable causes; and sometimes without physic we recover, and with physic and excellent applications we grow worse and worse; and God it is, that makes the remedies unprosperous; in all these and all other accidents if we take care that the sickness of the body derive not itself into the soul, nor the pains of one procure impatience of the other, we shall alleviate the burden and make it supportable and profitable: and certain it is, if men knew well to bear their sicknesses, humbly towards God, charitably towards our ministers,

[a] 2 Chro. 16. 12.

and chearfully in themselves, there were no greater advantage in the world to be received then upon a sick bed; and that alone hath in it the benefits of a church, of a religious assembly, of the works of charity and labour. And since our soul's eternal well-being depends upon the charities and providence and veracity of God, and we have nothing to shew for it but his word and goodness, and that is infinitely enough, it is but reason we be not more nice and scrupulous about the usage and accommodation of our body; [a] if we accept at God's hand sadness and dryness of affection and spiritual desertion patiently and with indifferency, it is unhandsome to express ourselves less satisfied in the accidents about our body.

But if the sickness proceed to death, it is a new charge upon our spirits, and God calls for a final and intire resignation into his hands; and to a person who was of humble affections, and in his life time of a mortified spirit, accustomed to bear the yoke of the Lord, that is easy, because he looks upon death not only as the certain condition of nature, but as a necessary transition to a state of blessedness, [b] as the determination of his sickness, the period of human infelicities, the last change of condition, the beginning of a new, strange, and excellent life, a security against sin, a freedom from the importunities of a temper, from the tyranny of an imperious lust, from the rebellion of concupiscence, from the disturbances and tempests of the irascible faculty, and from the fondness and childishness of the concupiscible; [c] and (St. Ambrose says well) *the trouble of this life and the dangers are so many, that in respect of them death is a*

[a] Νόσος δ' ἀνάγκη τὰς ἀπλάστους φέρειν. *Sapho. Phaëdri.*

[b] Νομίζειν μὲν γὰρ δη τον ἐνθάδε βίον ὡς ἀν ἀκμὴν κυομένων εἶναι· τον δὲ θάνατον γίνεσθαι εἰς τον ὄντως βίον ϗ τον εὐδαίμονα τοῖς φιλοσοφήσασι. *Strabo. l.* 15.

Peto Nate, suspice cœlum: Non enim tibi vita eripitur, sed mutatur in melius, dixit mater Symphoriani apud *Ambros. in vita Symphor. Serm. in c.* 7. *Jobi.*

[c] Hoc homo morte luceratur ne malum immortalitate esset. *Nas.*

—Κρεισσον γὰρ εἰς ἅπαξ θανεῖν
Η τὰς ἁπάσας ἡμέρας πάσχειν κακῶς.

Æschyl. Prometh.

remedy and a fair proper object of desires. And we find that many saints have prayed for death, that they might not see the persecutions and great miseries incumbent upon the church; and if the desire be not out of impatience, but of charity, and with resignation, there is no reason to reprove it. [a] Elias prayed that God would take his life, that he might not see the evils of Ahab and Jezebel, and their vexatious intendments against the prophets of the Lord. [b] And St. Austin, upon the incursion of the Vandals into Africa, called his clergy together, and at their chapter told them, he had prayed to God either to deliver his people from the present calamity, or grant them patience to bear it, or that he would take him out of the world, that he might not see the miseries of his diocese; adding that God had granted him the last; and he presently fell sick, and died in the siege of his own Hippo. And if death in many cases be desirable, and for many reasons, it is always to be submitted to, when God calls. [c] And as it is always a misery to fear death, so it is very often a sin, or the effect of sin. If our love to the world hath fastened our affections here, it is a direct sin; and this by the son of Syrach noted to be the case of rich and great personages. [d] *How bitter, O death, is thy remembrance to a man, that is at rest in his possessions!* But if it be a fear to perish in the ruins of eternity, they are not to blame for fearing, but that their own ill lives hath procured the fear. And yet there are persons in the state of grace, but because they are in great imperfection, have such lawful fears of death and of entering upon an uncertain sentence, which must stand eternally irreversible, be it good or bad; that they may with piety and care enough pray David's prayer,

[a] 1 King. 19. 4. [b] In vita St. Aug. c. 16.

[c] Fortem posce animum mortis terrore carentem,
Qui spatium vitæ extremum inter munera ponat
Naturæ, qui ferre queat quoscunque labores,
Nesciat irasci, cupiat nihil——— *Juven.*

[d] Ecclus. 41. 1.

O spare me a little, that I may recover my strength, before I go hence and be no more seen. But in this and in all other cases, death must be accepted without murmur, though without fear it cannot. A man must pray to be delivered from it, and yet if God will not grant it, he must not go as one hauled to execution; but if with all his imperfect fears he shall throw himself upon God, and accept his sentence as righteous, whether it speak life or death, it is an act of so great excellency, that it may equal the good actions of many succeeding and surviving days; and peradventure a longer life will be yet more imperfect, and that God therefore puts a period to it, that thou mayest be taken into a condition more certain, though less eminent. However, let not the fears of nature, or the fear of reason, or the fears of humility become accidentally criminal by a murmur or a pertinacious contesting against the event, which we cannot hinder but ought to accept by an election secondary, and upon supposition, that God will not alter the sentence passed upon thy temporal life; always remembering, that in Christian philosophy, death hath in it an excellency, of which the angels are not capable. For by the necessity of our nature we are made capable of dying for the Holy Jesus: and next to the privilege of that act, is our willingness to dye at his command, which turns necessity into virtue, and nature into grace, and grace to glory.

When the sick person is thus disposed, let him begin to trim his wedding garment, and dress his lamp with the repetition of acts of repentance, perpetually praying to God for pardon of his sins, representing to himself the horror of them, the multitude, the obliquity, being helped by arguments apt to excite contrition, by repetition of penitential psalms and holy prayers; and he may by accepting and humbly receiving his sickness at God's hand, transmit it into the condition of an act or effect of repentance, acknowledging himself by sin to have deserved and procured

it, and praying that the punishment of his crimes may be here, and not reserved for the state of separation, and for ever.

But above all single acts of this exercise, we are concerned to see that nothing of other men's goods stick to us, but let us shake it off as we would a burning coal from our flesh; for it will destroy us, it will carry a curse with us, and leave a curse behind us. [a] Those who by thy means of importunity have become vicious, exhort to repentance and holy life; those whom thou hast cousened into crimes, restore to a right understanding; those who are by violence and interest led captive by thee to any undecency, restore to their liberty, and encourage to the prosecution of holiness; discover and confess thy fraud and unlawful arts, cease thy violence, and give as many advantages to virtue as thou hast done to viciousness. Make recompense for bodily wrongs, such as are wounds, dismemberings, and other disabilities; restore every man (as much as thou canst) to that good condition from which thou hast removed him, restore his fame, give back his goods, return the pawn, release forfeitures, and take off all unjust invasions or surprises of his estate, pay debts, satisfy for thy fraud and injustice as far as thou canst, and as thou canst, and as soon, or this alone is weight enough, no less than a milstone about thy neck. But if the dying man be of God, and in the state of grace, that is, if he have lived a holy life, repented seasonably, and have led a just, sober, and religious conversation in any acceptable degree, it is to be supposed he hath no great account to make for unrepented injuries and unjust detentions: for if he had detained the goods of his neighbour fraudulently or violently without amends, when it is in his power and opportunity to restore, he is not the man we suppose him in this

[a] Deteriores sunt qui vitam, morésque bonorum corrumpunt, his qui substantias & prædia diripiunt. *St. Gregor.*

present question; and although in all cases he is bound to restore according to his ability, yet the act is less excellent, when it is compelled, and so it seems to be, if he have continued the injustice, till he is forced to quit the purchase. However, if it be not done till then, let it be provided for then; and that I press this duty to pious persons at this time, is only to oblige them to a diligent scrutiny concerning the lesser omissions of this duty in the matter of fame, or lesser debts, or spiritual restitution; or that those unevennesses of account, which were but of late transaction, may now be regulated, and that whatsoever is undone in this matter, from what principle soever it proceeds, whether of sin, or only of forgetfulness, or of imperfection, may now be made as exact as we can, and are obliged, and that those excuses which made it reasonable and lawful to defer restitution, as want of opportunity, clearness of ability, and accidental inconvenience, be now laid aside, and the action be done or provided for in the midst of all objections and inconvenient circumstances, rather than to omit it and hazard to perform it.

Hither also I reckon resolutions, and forward purposes of emendation, and greater severity, in case God return us to hopes of life; which therefore must be reinforced, that we may serve the ends of God and understand all his purposes, and make use of every opportunity; every sickness laid upon us being with a design of drawing us nearer to God; and even holy purposes are good actions of the spirit, and principles of religion; and though alone they cannot do the work of grace, or change the state, when they are ineffectual, that is, when either we will not bring them into act, or that God will not let us, yet to a man already in the state of grace they are the additions of something good, and are like blowing of coals, which although it can put no life into a dead coal, yet it makes a live coal shine brighter, and burn clearer, and adds to it some accidental degrees of heat.

Having thus disposed himself to the peace of God, let him make peace with all those in whom he knows or suspects any minutes of anger, or malice, or displeasure towards him, submitting himself to them with humility, whom he unworthily hath displeased, [a] asking pardon of them who say they are displeased, and offering pardon to them that have displeased him; and then let him crave the peace of holy church. For it is all this while to be supposed that he hath used the assistance and prayers, the counsel and the advices of a spiritual man, and that to this purpose he hath opened to him the state of his whole life, and made him to understand what emendations of his faults he hath made, what acts of repentance he hath done, how lived after his fall and reparation, and that he hath submitted all that he did or undid, to the discerning of a holy man, whose office it is to guide his soul in this agony and last offices. All men cannot have the blessing of a wise and learned minister, and some die, where they can have none at all; yet it were a safer course to do as much of this as we can; and to a competent person, if we can; if we cannot, then to the best we have, according as we judge it to be of spiritual advantage to us: for in this conjecture of accidents, it concerns us to be sure, if we may, and not to be deceived, where we can avoid it; because we shall never return to life to do this work again. And if after this intercourse with a spiritual guide we be reconciled by the solemn prayer of the church, the prayer of absolution, it will be of great advantage to us; we depart with our father's blessing, we die in the actual communion of the church, we hear the sentence of God applied after the manner of men, and the promise of pardon made circumstantiate, material, present, and operative upon our spirits, and have our portion of the promise, which is recorded

[a] Πρὸς τὸν τελευτήσαντα ἴσως καὶ σφόδρα.
Ἂν ἐχθρός ᾖ τις, γινέτω φίλος τότε.

by St. James, that *if the elders of the church pray over a sick person* fervently and effectually, (add solemnly) *his sins shall be forgiven him*, (that is, supposing him to be in a capacity to receive it) because such prayers of such a man are very prevalent.

All these is in a spiritual sense, washing the hands in innocency, and then let him go to the altar: let him not for any excuse less than impossibility omit to receive the holy sacrament; which the fathers assembled in the great Nicene counsel have taught all the christian world to call [a] *the most necessary provisions for our last journey*, which is the memory of that death by which we hope for life, which is the seed of immortality and the resurrection of our bodies, which unites our spirit to Christ, which is a great defensative against the hostilities of the devil, which is the most solemn prayer of the church, united and made acceptable by the sacrifice of Christ, which is then represented and exhibited to God, which is the great instrument of spiritual increase, and the growth of grace, which is duty and reward, food and physic, health and pleasure, deletery and cordial, prayer and thanksgiving, and union of mysteries, the marriage of the soul, and the perfection of all the rites of christianity: dying with the holy sacrament in us is a going to God with Christ in our arms, and interposing him between us and his angry sentence; but then we must be sure that we have done all the duty, without which we cannot communicate worthily. For else Satan comes in the place of Christ, and it is a horror not less than infinite to appear before God's tribunal, possessed in our souls with the spirit of darkness. True it is, that by many laws of the church the bishop and the minister are bound to give the holy eucharist to every person, who in the article or appa-

[a] Περὶ δὲ τῶν ἐξοδεύοντων ὁ παλαιὸς καὶ κανονικὸς νόμος φυλαχθήσεται καὶ νῦν ὥστε εἴ τις ἐξοδεύει, τῆ τελευταίᾳ καὶ ἀναγκαιοτάτῃ ἐφοδίῳ μὴ ἀποστερεῖσθαι. *Conc. Nicen. c.* 13.

[b] Concil. Nicen. can. eod. Conc. Ancyr. c. 6. Conc. Aurelian. 2. c. 19.

rent danger of death desires it; provided that he hath submitted himself to the imposition and counsels of the bishop or guide of his soul, that in case he recovers he may be brought to the peace of God and his church by such steps and degrees of repentance by which other public sinners are reconciled. But to this gentleness of discipline, and easiness of administration those excellent persons who made the canons thought themselves compelled by the rigour of the Novatians; and because they admitted not lapsed persons to the peace of the church upon any terms, though never so great, so public, or so penal a repentance, therefore these not only remitted them to the exercise and station of penitents, but also to the communion. [a] But the fathers of the counsel of Eliberis denied this favour to persons, who after baptism were idolaters: either intending this as a great argument to affright persons from so great a crime, or else believing that it was unpardonable after baptism, a contradiction to that state, which we entered into by baptism, and the covenant evangelical: however, I desire all learned persons to observe it, and the less learned also to make use of it, that those [b] *more ancient counsels of the church*, which commanded the holy communion to be given to dying persons, meant only such, which according to the custom of the church were under the conditions of repentance; that is, such to whom punishment and discipline of divers years were enjoined; and if it happened they died in the interval, before the expiration of their time of reconciliation, then they admitted them to the communion: which describes to us the doctrine of those ages, when religion was purer and discipline more severe, and holy life secured by rules of excellent government; that those only were fit to come to that feast, who before their last sickness

[a] Conc. Elib. c. 1.

[b] Μετὰ δοκιμασίας ὁ ἐπίσκοπος ἐπιδότω. *Concil. Nicen.* c. 13. Τούτοις ἐπὶ ὅρῳ δεχθῆναι. *Conc. Anc.* c. 6. De his qui in pœnitentia positi vita excesserunt, placuit nullum communione vacuum debere dimitti. *Conc. Aurel.* 2. c. 12.

had finished the repentance of many years, [a] or at least had undertaken it. I cannot say it was so always, and in all churches; for as disciples grew slack, or men's persuasions had variety, so they were more ready to grant repentance as well as absolution to dying persons, but it was otherwise in the best times, and with severer prelates. And certainly it were great charity to deny the communion to persons, who have lived viciously till their death; provided it be by competent authority, and done sincerely, prudently and without temporal interest; to other persons who have lived good lives, or repented of their bad, though less perfectly, it ought not to be denied, and they less ought to neglect it.

But as every man must put himself, so also he must put his house in order, make his will, if he have an estate to dispose of; and in that he must be careful to do justice to every man, and charity to the poor, according as God hath enabled him: and though charity is then very late, if it begins not earlier, yet if this be but an act of an ancient habit it is still more perfect as it succeeds in time, and superadds to the former stock; and among other acts of duty let it be remembered, that it is excellent charity to leave our will and desires clear, plain, and determinate, that contention and law suits may be prevented by the explicate declaration of the legacies. At last and in all instances and periods of our following days let the former good acts be renewed; let God be praised for all his graces and blessings of our life, let him be entreated for pardon of our sins, let acts of love and contrition, of hope, of joy, of humility be the work of every day, which God still permits us, always remembering to ask remission for those sins we remember not; [b] and if the condition of our sick-

[a] Vide Concil. Eliber. c. 46. & cap. 69.

[b] ——Ut se vixisse beatum
Dicat, et exacto contentus tempore vitæ
Cedat uti conviva satur——

Hor. Ser. 1.

ness permits it, let our last breath expire with an act of love, that it may begin the charities of eternity, and like a taper burnt to its lowest base, it may go out with a great emission of light, leaving a sweet smell behind us to perfume our coffin, and that these lights newly made brighter or trimmed up in our sickness, may shine about our hearse, that they may become arguments of a pious sadness to our friends, (as the charitable coats, which Dorcas made were to the widows) and exemplar to all those, who observed, or shall hear of our holy life and religious death. But if it shall happen, that the disease be productive of evil accidents, as a disturbed fancy, a weakened understanding, wild discoursings, or any deprivation of the use of reason, it concerns the sick persons in the happy intervals of a quiet untroubled spirit to pray earnestly to God that nothing may pass from him in the rages of a fever or worse distemper, which may less become his duty, or give scandal, or cause trouble to the persons in attendance; and if he shall also renounce and disclaim all such evil words, which his disease may speak, not himself, he shall do the duty of a Christian and a prudent person, and after these preparatives, he may with piety and confidence resign his soul into the hands of God to be deposited in holy receptacles till the day of restitution of all things: And in the mean time with a quiet spirit descend into that state, which is the lot of Cæsars, and where all kings and conquerors have laid aside their glories.

The Prayer.

O Eternal and holy Jesus, who by death hast overcome death, and by thy passion hast taken out its sting, and made it to become one of the gates of heaven, and an entrance to felicity; have mercy upon me now and at the hour of my death; let thy grace

accompany me all the days of my life, that I may by a holy conversation, and an habitual performance of my duty, wait for the coming of our Lord, and be ready to enter with thee at whatsoever hour thou shalt come. Lord let not my death be in any sense unprovided, nor untimely, nor hasty, but after the common manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifestation of a great and miraculous mercy. Let my senses and my understanding be preserved entire till the last of my days, and grant that I may die the death of the righteous, having first discharged all my obligations of justice, leaving none miserable and unprovided in my departure, but be thou the portion of all my friends and relatives, and let thy blessing descend upon their heads, and abide there, till they shall meet me in the bosom of our Lord. Preserve me ever in the communion and peace of the church; and bless my death bed with the opportunity of a holy and a spiritual guide, with the assistance and guard of angels, with the perception of the holy sacrament, with patience and dereliction of my own desires with a strong faith, and a firm and humble hope, with just measures of repentance, and great treasures of charity to thee my God, and to all the world, that my soul in the arms of the holy Jesus may be deposited with safety and joy, there to expect the revelation of thy day, and then to partake the glories of thy kingdom, O eternal and holy Jesus. Amen.

Ad. SECT. XV.

Considerations upon the Crucifixion of the holy Jesus.

WHEN the sentence of death pronounced against the Lord was to be put in execution, the soldiers pulled off the robe of mockery, the scarlet mantle, which

in jest they put upon him, and put on his own garments. But, as Origen observes, the evangelist mentioned not, that they took off the crown of thorns; what might serve their interest they pursue, but nothing of remission or mercy to the afflicted Son of Man; but so it became the King of Sufferings not to lay aside his imperial thorns, till they were changed into diadems of glory. But now Abel is led forth by his brother to be slain. [a] A gay spectacle to satisfy impious eyes, who would not stay behind, but attended and waited upon the hangman to see the catastrophe of this bloody tragedy. But when piety looks on, she beholds a glorious mystery. Sin laughed to see the King of heaven and earth, and the great lover of souls, instead of the sceptre of his kingdom to bear a tree of cursing and shame. But piety wept tears of pity, and knew they would melt into joy, when she should behold that cross which loaded the shoulders of her Lord, afterward sit upon the sceptres, and be engraved and signed upon the forehead of kings.

It cannot be thought, but the ministers of Jewish malice used all circumstances of affliction, which in any case were accustomed towards malefactors, and persons to be crucified, and therefore it was that in some old figures we see our blessed Lord described with a table appendant to the fringe of his garment, set full of nails, and pointed iron; [b] for so sometimes they afflicted persons condemned to that kind of death: [c] and St. Cyprian affirms that Christ did stick to the wood, that he carried, being galled with the iron at his heels, and nailed even before his execution. But this and the other accidents of his journey and

[a] St. Aug. tract. 119. in Johan.

[b] O Carnificinum cribrum quod credo fore,
Ita te forabunt patibulatum per vias
Stimulis, si noster huc revenerit senex.

Plaut. in Mostel.

[c] Tu ipse patibuli tui bajulus hærebas ligno quod toleras, evectionis et passionis anxietates sustinens et labores. *St. Cypr. de pass.*

their malice, so crushed his wounded, tender, and virginal body, that they were forced to lay the load upon a Cyrenian, fearing that he should die with less shame and smart, than they intended him: but so he was pleased to take man unto his aid, not only to represent his own need, and the dolorousness of his passion, but to consign the duty unto man, that we must enter into a fellowship of Christ's sufferings, taking up the cross of martyrdom, when God requires us, enduring affronts, being patient under affliction, loving them that hate us, and being benefactors to our enemies, abstaining from sensual and intemperate delight, forbidding to ourselves lawful festivities and recreations of our weariness, when we have an end of the spirit to serve upon the ruins of the body's strength, mortifying our desires, breaking our own will, not seeking ourselves, but entirely resigned to God; these are the cross, and the nails, and the spear, and the whip, and all the instruments of a Christian's passion. And we may consider, that every man in this world shall in some sense or other bear a cross, few men escape it, and it is not well with them that do; but they only bear it well that follow Christ, and tread in his steps, and bear it for his sake, and walk as he walked; and he that follows his own desires, when he meets with a cross there, (as it is certain enough he will) bears the cross of his concupiscence, and that hath no fellowship with the cross of Christ. By the precept of bearing the cross we are not tied to pull evil upon ourselves, that we may imitate our Lord in nothing but in being afflicted; or to personate the punitive exercises of mortification and severe abstinences, which were eminent in some saints, and to which they had special assistances, as others had the gift of chastity, and for which they had special reason, and as they apprehended some great necessities; but it is required, that [a] *we bear our own cross*, so said our dearest

[a] Matth. 16. 24.

Lord; for when the cross of Christ is laid upon us, and we are called to martyrdom, then it is our own, because God made it to be our portion; and when by the necessities of our spirit, and the rebellion of our body we need exterior mortifications, and acts of self-denial, then also it is our own cross, because our needs have made it so; and so it is, when God sends us sickness or any other calamity; whatever is either an effect of our ghostly needs, or the condition of our temporal estate, it calls for our sufferance, and patience, and equanimity; for [a] *therefore Christ hath suffered for us* (saith St. Peter) *leaving us an example that we should follow his steps*; who bore the cross as long as he could, and when he could no longer, he murmured not, but sank under it, and then he was content to receive such aid, not which he chose himself, but such as was assigned him.

Jesus was led out of the gates of Jerusalem, that he might become the sacrifice for persons without the pale, even for all the world; [b] and the daughters of Jerusalem followed him with pious tears till they came to Calvary, a place difficult in the ascent, eminent and apt for the publication of shame, a hill of death and dead bones, polluted and impure, and there beheld him stripped naked, who clothes the field with flowers, and all the world with robes, and the whole globe with the canopy of heaven; and so dressed, that now every circumstance was a triumph; [c] by his disgrace he trampled upon our pride; by his poverty and nakedness he triumphed over our covetousness and love of riches; and by his pains chastised the delicacies of our flesh, and broke in pieces the fetters of concupiscence. For as soon as Adam was clothed he quitted paradise, and Jesus was made naked, that he might bring us in again. And we also must be despoiled of all our exterior adherencies, that we may pass through the regions of duty and divine love, to a society of

[a] 1 Pet. 2. 21. [b] Hebr. 13. 13. [c] Athanas. de pass. et cruce Dom.

blessed spirits, and a clarified, immortal, and beatified estate.

There they nailed Jesus with four nails, fixed his cross in the ground, [a] which with its fall into the place of its station gave infinite torture by so violent a concussion of the body of our Lord, which rested upon nothing but four great wounds; where he was designed to suffer a long and lingering torment. For crucifixion as it was an excellent pain, sharp and passionate, so it was not of quick effect towards taking away the life. St. Andrew was two whole days upon the cross; and some martyrs have upon the cross been rather starved and devoured with birds, than killed with the proper torment of the tree. But Jesus took all his passion with a voluntary susception, God heightening it to great degrees of torment supernaturally, and he laid down his life voluntarily, when his Father's wrath was totally appeased towards mankind.

Some have fancied, that Christ was pleased to take something from every condition, of which man ever was, or shall be possessed; taking immunity from sin, from Adam's state of innocence, punishment and misery from the state of Adam fallen, the fulness of grace from the state of renovation, and perfect contemplation of the divinity, and beatific joys from the state of comprehension, and the blessedness of heaven, meaning that the humanity of our blessed Saviour did in the sharpest agony of his passion behold the face of God, and communicate in glory. But I consider, that although the two natures of Christ were knit by a mysterious union into one person, yet the natures still retain their incommunicable properties. Christ as God is not subject to sufferings, as a man he is the

[a] —κεῖθι φονῆες εἰς δόρυ τετραπέλευρον. *Nonn.*

Albigenses primi pinxerunt imaginem crucifixi uno clavo simul utrumque pedem configente; et virginem Mariam monoculam; utrumque in derisionem; sed postea prior figura retenta est, et irrepsit in vulgarem famam. *Lucas Tuden. lib. 2. contr. Albig.*

subject of miseries; as God he is eternal, as man mortal and commensurable by time; as God, the supreme lawgiver; as man, most humble and obedient to the law; and therefore that the human nature was united to the divine, it does not infer that it must in all instances partake of the divine felicities, which in God are essential, to man communicated without necessity, and by an arbitrary dispensation. Add to this, that some virtues and excellencies were in the soul of Christ, which could not consist with the state of glorified and beatified persons, such as are humility, poverty of spirit, hope, holy desires, all which having their seat in the soul, suppose even in the supremest faculty a state of pilgrimage; that is, a condition which is imperfect, and in order to some thing beyond its present. For therefore [a] *Christ ought to suffer* (saith our blessed Lord himself) and *so enter into his glory.* And St. Paul affirms, that [b] *we see Jesus made a little lower than the angels for the suffering of death crowned with glory and honour.* And again, [c] *Christ humbled himself, and became obedient unto death, even the death of the cross, wherefore God also hath highly exalted him, and given him a name above every name.* Thus his present life was a state of merit and work, and as a reward of it he was crowned with glory and immortality, his name was exalted, his kingdom glorified, he was made the Lord of all the creatures, the first-fruits of the resurrection, the exemplar of glory, and the prince and head of the catholic church; and because this was his recompense and the fruits of his humility and obedience, it is certain it was not a necessary consequence and a natural efflux of the personal union of the godhead with the humanity. This I discourse to this purpose, that we may not in our esteem lessen the suffering of our dearest Lord by thinking he had the supports of actual glory in the midst of all his sufferings. For there

[a] Luke 24. 26. secundum vulg. interpr. [b] Hebr. 2. 9. [c] Philip. 2. 8, 9.

is not one minute or ray of glory, but its fruition does outweigh and make us insensible of the greatest calamities, and the spirit of pain, which can be extracted from all the infelicities of this world. True it is, that the greatest beauties in this world are receptive of an allay of sorrow, and nothing can have pleasure in all capacities The most beauteous feathers of the birds of paradise, the ostrich, or the peacock, if put into our throat, are not there so pleasant as to the eye; but the beatific joys of the least glory of heaven take away all pain, *wipe away all tears from our eyes*; and it is not possible, that at the same instant, the soul of Jesus should be ravished with glory, and yet abated with pains, grievous and afflictive. On the other side some say, that the soul of Jesus upon the cross suffered the pains of hell, and all the torments of the damned, and that without such sufferings it is not imaginable he should pay the price, which God's wrath should demand of us: But the same that reproves the one does also reprehend the other; for the hope that was the support of the soul of Jesus, as it confesses an imperfection, that is not consistent with the state of glory, so it excludes the despair that is the torment proper to accursed souls. Our dearest Lord suffered the whole condition of humanity, sin only excepted, and freed us from hell with suffering those sad pains, and merited heaven for his own humanity, as the head, and all faithful people as the members of his mystical body. And therefore his life here was only a state of pilgrimage, not at all trimmed with beatific glories. Much less was he ever in the state of hell, or upon the cross felt the formal misery and spirit of torment, which is the portion of damned spirits; because it was impossible Christ should despair, and without despair it is impossible there should be a hell. But this is highly probable, that in the intension of degrees and present anguish, the soul of our Lord might feel a greater load of wrath than is incumbent in every instant upon perishing souls. For all the sadness

which may be imagined to be in hell, consists in acts produced from principles, that cannot surpass the force of human or angelical nature; but the pain which our blessed Lord endured for the expiation of our sins, was an issue of an united and concentred anger, was received into the heart of God and man, and was commensurate to the whole latitude of the grace, patience, and charity of the word incarnate.

And now behold the priest and the sacrifice of all the world laid upon the altar of the cross, bleeding, and tortured, and dying to reconcile his Father to us; and he was arrayed with ornaments more glorious than the robes of Aaron. The crown of thorns was his mitre, the cross his pastoral staff, the nails piercing his hands were instead of rings, the ancient ornament of priests, and his flesh rased and checquered with blue and blood, instead of the parti-coloured robe. But as this object calls for our devotion, our love and eucharist to our dearest Lord, so it must needs irreconcile us to sin, which in the eye of all the world brought so great shame, and pain, and amazement upon the Son of God, when he only became engaged by a charitable substitution of himself in our place; and therefore we are assured, by the demonstration of sense and experience, it will bring death and all imaginable miseries as the just expresses of God's indignation and hatred; for to this we may apply the words of our Lord in the prediction of miseries to Jerusalem, *If this be done in the green tree, what shall be done in the dry?* For it is certain, Christ infinitely pleased his Father even by becoming the person made guilty in estimate of law; and yet so great charity of our Lord, and the so great love and pleasure of his Father exempted him not from suffering pains intolerable; and much less shall those escape who provoke and displease God, and despise so great salvation, which the holy Jesus hath wrought with the expence of blood, and so precious a life.

[a]But here we see a great representation and testimony of the divine justice, who was so angry with sin, who had so severely threatened it, [b]who does so essentially hate it, that he would not spare his only Son, when he became a conjunct person, relative to the guilt by undertaking the charges of our nature. For although God hath set down in holy scripture the order of his justice, and the manner of its manifestation, that one soul shall not perish for the sins of another, yet this is meant for justice and for mercy too, that is, he will not curse the Son for the Father's fault, or in any relation whatsoever substitute one person for another to make him involuntarily guilty; but when this shall be desired by a person that cannot finally perish, and does a mercy to the exempt persons, and is a voluntary act of the suscipient, and shall in the event also redound to an infinite good, it is no deflexion from the divine justice to excuse many by the affliction of one, who also for that very suffering shall have infinite compensation. We see that for the sin of Cham all his posterity were accursed: the subjects of David died with the plague, because their prince numbered the people: Idolatry is punished in the children of the fourth generation: Saul's seven sons were hanged for breaking the league of Gibeon, and Ahab's sin was punished in his posterity, he escaping, and the evil was brought upon his house in his son's days. In all these cases the evil descended upon persons in near relation to the sinner, and was a punishment to him and a misery to these, and were either chastisements also of their own sins, or if they were not, they served other ends of providence, and led the afflicted innocent to a condition of recompence accidentally procured by that infliction. But if for such relation's sake and economical and political conjunction as between prince and people, the evil may be transmitted from one to another, much rather is it just, when by

[a] Deut. 24. 16. [b] Ezek. 18. 2, 3, 4, 5, &c.

contract a competent and conjunct person undertakes to quit his relative. Thus when the hand steals, the back is whipped, and an evil eye is punished with a hungry belly. Treason causes the whole family to be miserable, and a sacrilegious grandfather hath sent a locust to devour the increase of the nephews.

But in our case it is a voluntary contract, and therefore no injustice; all parties are voluntary; God is the supreme Lord, and his actions are the measure of justice; we who had deserved the punishment had great reason to desire a redeemer; and yet Christ who was to pay the ransom, was more desirous of it than we were, for we asked not before it was promised and undertaken. But thus we see that sureties pay the obligation of the principal debtor, and the pledges of the contracts have been by the best and wisest nations slain when the articles have been broken. [a] The Thessalians slew two hundred and fifty pledges; the Romans three hundred of the Volsci, and threw the Tarentines from the Tarpeian rock; and that it may appear Christ was a person in all senses competent to do this for us, himself [b] testifies that he had *power over his own life, to take it up, or lay it down;* and therefore as there can be nothing against the most exact justice and reason of laws and punishments; so it magnifies the divine mercy, who removes the punishment from us, who of necessity must have sunk under it, and yet makes us to adore his severity, who would not forgive us without punishing his Son for us; to consign unto us his perfect hatred against sin, to conserve the sacredness of his laws, and to imprint upon us great characters of fear and love. [c] The famous Locrian Zaleucus made a law, that all adulterers should lose both their eyes; his son was first un-

[a] Livius. vide l. si quis rerum D. de custod. et exhib. reorum l. si à reo D. de fidejussoribus.

[b] John 10. 10.

[c] Apud Diodorum Sicul. & Ælian. ἵνα μὲν ὁ παιδίσκος τυφλωθῇ πεῖσις ᾖ ἵνα μὴ διαφθαρῇ τὸ ἅπαξ κεκυρωμένον.

happily surprized in the crime, and his Father, to keep a temper between the piety and soft spirit of a parent, and the justice and severity of a judge, put out one of his own eyes, and one of his son's. So God did with us, he made some abatement, that is, as to the person with whom he was angry, but inflicted his anger upon our Redeemer whom he essentially loved, to secure the dignity of his sanctions and the sacredness of obedience; so marrying justice and mercy by the intervening of a commutation. Thus David escaped by the death of his son, God choosing that penalty for the expiation; and Cimon offered himself to prison to purchase the liberty of his father Miltiades; it was a filial duty in Cimon, and yet the law was satisfied: and both these concurred in our great Redeemer; for God, who was the sole arbitrator, so disposed it, and the eternal Son of God submitted to this way of expiating our crimes, and *became an argument of faith and belief*, of the great article of *remission of sins*, and other its appendant causes, and effects, and adjuncts; it being wrought by a visible and notorious passion; *it was made an encouragement of hope*, for he that spared not his own son to reconcile us *will with him give all things else* to us so reconciled; and *a great endearment of our duty* and love, as it was a demonstration of his. And in all the changes and traverses of our life he is made to us a great example of all excellent actions and all patient sufferings.

In the midst of two thieves three long hours the Holy Jesus hung clothed with pain, agony and dishonour, all of them so eminent and vast, that he who could not but hope, whose soul was enchased with divinity, and dwelt in the bosom of God, and in the cabinet of the mysterious trinity, yet had a cloud of misery so thick and black drawn before him, that he complained as if God had forsaken him; but this was the pillar of cloud, which conducted Israel into Canaan: and as God behind the cloud supported the

Holy Jesus, and stood ready to receive him into the union of his glories, so his soul in that great desertion had internal comforts proceeding from consideration of all those excellent persons which should be adopted into the fellowship of his sufferings, which should imitate his graces, which should communicate his glories; and we follow this cloud to our country, having Christ for our guide; and though he trod the way, leaning upon the cross, which like the staff of Egypt pierced his hands, yet it is to us a comfort and support, pleasant to our spirits as the sweetest canes, strong as the pillars of the earth, and made apt for our use by having been borne and made smooth by the hands of our elder brother.

In the midst of all his torments Jesus only made one prayer of sorrow to represent his sad condition to his Father; but no accent of murmur, no syllable of anger against his enemies: instead of that he sent up a holy, charitable, and effective prayer for their forgiveness, and by that prayer obtained of God that within fifty-five days, eight thousand of his enemies were converted; so potent is the prayer of charity, that it prevails above the malice of men, turning the arts of Satan into the designs of God, and when malice occasions the prayer, the prayer becomes an antidote to malice: and by this instance, our Blessed Lord consigned that duty to us which in his sermons he had preached, that we should forgive our enemies, and pray for them; and by so doing, ourselves are freed from the stings of anger, and the storms of a revengeful spirit; and oftentimes procure servants to God, friends to ourselves, and heirs to the kingdom of heaven.

Of the two thieves,[a] that were crucified together

[a] Latro] non semper prædonem aut grassatorem denotat, sed [militem] qui fortassis ob zelum Judæorum aliquid contra leges Romanas fecerat; alioqui vir fuit non omnino malus.

Tituba verunt qui viderunt Christum mortuos suscitantem; credidit ille quem vulebat secum in ligno pendentem. Recolamus fidem latronis, quam non invenit Christus post resurrectionem in Discipulis suis. *St. Aug. serm.* 144. *de tempore*

with our Lord, the one blasphemed, the other had at that time the greatest piety in the world, except that of the blessed Virgin, and particularly had such a faith, that all the ages of the church could never shew the like. For when he saw Christ in the same condemnation with himself, crucified by the Romans, accused and scorned by the Jews, forsaken by his own apostles, a dying distressed man, doing at that time no miracles to attest his divinity or innocence; yet then he confesses him to be a *Lord and a King, and his Saviour:* he confessed his own shame and unworthiness, he submitted to the death of the cross, and by his voluntary acceptation and tacit volition of it, made it equivalent to as great a punishment of his own susception: he shewed an incomparable modesty, begging but for a remembrance only, he knew himself so sinful, he durst ask no more; he reproved the other thief for blasphemy; he confessed the world to come, and owned Christ publicly, he prayed to him, he hoped in him, and pitied him, shewing an excellent patience in this sad condition. And in this I consider, that besides the excellency of some of these acts, and the goodness of all, the like occasion for so exemplar faith never can occur; and until all these things shall in these circumstances meet in any one man, he must not hope for so safe an exit after an evil life upon the confidence of this example. But now Christ had the key of Paradise in his hand, and God blessed the good thief with this opportunity of letting him in, who at another time might have waited longer, and been tried to harder conditions. And indeed it is very probable, that he was much advantaged by the intervening accident of dying at the same time with Christ; there being a natural compassion produced in us towards the partners of our miseries. For Christ was not void of human passions, though he had in them no imperfection or irregularity, and therefore might be invited by the society of misery, the rather to admit him to participate his joys; and St. Paul proves him to be a

merciful high priest because *he was touched with a feeling of our infirmities;* the first expression of which was to this blessed thief; Christ and he together sat at the supper of bitter herbs, and Christ paid his symbol, promising that he should that day be together with him in Paradise.

By the cross of Christ stood the holy Virgin Mother, upon whom old Simeon's prophecy was now verified. For now she felt a sword passing through her very soul; [a] she stood without clamour and womanish noises, sad, silent, and with a modest grief, deep as the waters of the abyss, but smooth as the face of a pool, full of love, and patience, and sorrow, and hope. Now she was put to it to make use of all those excellent discourses, her holy Son had used to build up her spirit and mortify it against this day. Now she felt the blessings and strengths of faith and she passed from the griefs of the passion to the expectation of the resurrection, and she rested in this death as in a sad remedy; for she knew, it reconciled God with all the world. But her hope drew a veil before her sorrow, and though her grief was great enough to swallow her up, yet her love was greater and did swallow up her grief. But the sun also had a veil upon his face, and taught us to draw a curtain before the passion, which would be the most artificial expression of its greatness, whilst by silence and wonder we confess it great, beyond our expression, or which is all one, great as the burden and baseness of our sins; and with this veil drawn before the face of Jesus let us suppose him at the gates of Paradise, calling with his last words in a loud voice to have them opened, *That the king of glory might come in.*

The Prayer.

O Holy Jesus, who for our sakes didst suffer incomparable anguish and pains commensurate to thy love and our miseries, which were infinite, that thou

[a] S. Ambr. l. 10. in Luc.

mightest purchase for us blessings upon earth, and an inheritance in heaven; dispose us by love, thankfulness, humility, and obedience to receive all the benefit of thy passion, granting unto us and thy whole church remission of all our sins, integrity of mind, health of body, competent maintenance, peace in our days, a temperate air, fruitfulness of the earth, unity and integrity of faith, extirpation of heresies, reconcilement of schisms, destruction of all wicked counsels intended against us; and bind the hands of rapine and sacrilege, that they may not destroy the vintage and root up the vine itself. Multiply thy blessings upon us, sweetest Jesus, increase in us true religion, sincere and actual devotion in our prayers, patience in troubles, and whatsoever is necessary to our soul's health, or conducing to thy glory. Amen.

II.

O Dearest Saviour, I adore thy mercies and thy incomparable love expressed in thy so voluntary susception and affectionate suffering such horrid and sad tortures, which cannot be remembered without a sad compassion; the waters of bitterness entered into thy soul, and the storms of death and thy Father's anger broke thee all in pieces; and what shall I do, who by my sins have so tormented my dearest Lord? what contrition can be great enough, what tears sufficiently expressive, what hatred and detestation of my crimes can be equal and commensurate to those accidents, which they have produced? Pity me, O Lord, pity me, dearest God, turn those thy merciful eyes towards me, O most merciful Redeemer, for my sins are great, like unto thy passion, full of sorrow and shame, and a burden too great for me to bear. Lord, who hast done so much for me, now only speak the word, and thy servant shall be whole; let thy wounds heal me, thy virtues amend me, thy death quicken me, that I in this life suffering the cross of a sad and salutary

repentance, in the union and merits of thy cross and passion, may die with thee, and rest with thee, and rise again with thee, and live with thee for ever in the possession of thy glories, O dearest Saviour Jesus. Amen.

SECT. XVI.

Of the Resurrection and Ascension of Jesus.

WHILE it was yet early in the morning, upon the first day of the week Mary Magdalen, and Mary the mother of James, and Salome, brought sweet spices to the sepulchre, that they might again embalm the holy body; [a] for the rites of embalming among the Hebrews used to last forty days, and their love was not satisfied with what Joseph had done; they therefore hastened to the grave, and after they had expended their money, and bought the spices, then begin to consider, who shall remove the stone; but yet they still go on, and their love answers the objection, not knowing how it should be done, but yet resolving to go through all the difficulties; but never remember or take care to pass the guards of soldiers. But when they came to the sepulchre they found the guard affrighted and removed, and the stone rolled away, for there had a little before their arrival been a great earthquake, [b] and an angel descending from heaven, rolled

[a] Gen. 50. Tacit. annal. l. 21.

[b] Aurora lucis rutilat,
Cœlum laudibus intonat,
Mundus exultans jubilat,
Gemens infernus ululat,
Cum Rex ille fortissimus,
Mortis confractis viribus,
Pede conculcans Tartara,
Solvit à pœna miseros.
Ille qui clausus lapide
Custoditur sub milite,
Triumphans pompa nobili,
Victor surgit de funere.
Hymn. Paschal.

away the stone and sat upon it, and for fear of him the guards about the tomb became astonished with fear and were like dead men, and some of them ran to the high priests and told them what happened: But they now resolving to make their iniquity safe and unquestionable by a new crime, hire the soldiers to tell an incredible and a weak fable, that his disciples came by night and stole him away: against which accident the wit of man could give no more security, then themselves had made. The women entered into the sepulchre, and missing the body of Jesus Mary Magdalen ran to the eleven apostles, complaining that the body of our Lord was not to be found: then Peter and John ran as fast as they could to see; for the unexpectedness of the relation, the wonder of the story, and the sadness of the person moved some affections in them, which were kindled by the first principles and sparks of faith, but were not made actual and definite, because the faith was not raised to a flame; they looked into the sepulchre, and finding out the body there, they returned. By this time Mary Magdalen was come back, and the women who staid weeping for their Lord's body saw two angels sitting in white, the one at the head, the other at the feet; at which unexpected sight they trembled, and bowed themselves; but an angel bid them not to fear, telling them that Jesus of Nazareth, who was crucified, was also risen, and was not there, and called to mind, what Jesus had told them in Galilee concerning his crucifixion and resurrection the third day.

And Mary Magdalen turned herself back and saw Jesus, but *supposing him to be the gardener*, she said to him, *Sir, if thou have born him hence tell me where thou hast laid him, and I will take him away. But Jesus said unto her, Mary:* then she knew his voice, and with exstacy of joy and wonder, was ready to have crushed his feet with her embraces; but he commanded her not to touch him, but go to his brethren, and say, *I ascend unto my Father, and to your Father,*

to my God, and your God. Mary departed with satisfaction beyond the joys of a victory or a full vintage, and told these things to the apostles; but the narration seemed to them as talk of abused and phantastic persons. About the same time Jesus also appeared unto Simon Peter. Towards the declining of the day, two of his disciples going to Emmaus sad and discoursing of the late occurrences, Jesus puts himself into their company, and upbraids their incredulity, and expounds the Scriptures, *that Christ ought to suffer and rise again the third day*, and in the breaking of bread disappeared, and so was known to them by vanishing away, whom present they knew not: and instantly they hasten to Jerusalem, and told the apostles what had happened.

And while they were there, that is, the same day at evening, when the apostles were assembled all, save Thomas, secretly for fear of the Jews, the doors being shut, Jesus came and stood in the midst of them. They were exceedingly troubled, supposing it had been a spirit, but Jesus confuted them by the philosophy of their senses, by feeling his flesh and bones, which spirits have not. For he gave them his benediction, shewing them his hands and his feet. At which sight they rejoiced with exceeding joy, and began to be restored to their indefinite hopes of some future felicity by the returns of their Lord to life, and there he first breathed on them, giving them the Holy Ghost, and performing the promise twice made before his death, the promise of the keys, or of binding and loosing, saying [*Whose soever sins ye remit, they are remitted to them, and whose soever sins ye retain they are retained,*] and that was the second part of clerical power, with which Jesus instructed his disciples in order to their great commission of preaching, and government ecclesiastical. These things were told to Thomas, but he believed not, and resolved against the belief of it unless he might put his finger into his hands, and his hand into his side. Jesus therefore

on the octaves of his resurrection appeared again to the apostles met together, and makes demonstration to Thomas in conviction and reproof of his unbelief, promising a special benediction to all succeeding ages of the church; for they are such who saw not, and yet have believed.

But Jesus at his early appearing had sent an order by the women, that the disciples should go into Galilee, and they did so after a few days. And Simon Peter being there went a fishing, and six other of the apostles with him to the sea of Tiberias, where they laboured all night and caught nothing. Towards the morning, Jesus appeared to them, and bad them cast the net on the right side of the ship, which they did and inclosed an hundred fifty-three great fishes; by which prodigious draught, John the beloved disciple perceived it was the Lord, at which instant, Peter threw himself into the sea, and went to Jesus; and when the rest were come to shore, they dined with broiled fish. After dinner, Jesus taking care for those scattered sheep, which were dispersed over the face of the earth, that he might gather them into one sheepfold under one shepherd, asked *Peter, Simon son of Jonas, lovest thou me more than these? Peter answered, Yea, Lord, thou that knowest all things knowest that I love thee. Then Jesus said unto him, Feed my lambs.* And Jesus asked him the same question, and gave him the same precept the second time, and the third time; for it was a considerable and a weighty employment, upon which Jesus was willing to spend all his endearments and stock of affections that Peter owed him, even upon the care of his little flock; and after the intrusting of this charge to him he told him, that the reward he should have in this world should be a sharp and honourable martyrdom; and withal checks at Peter's curiosity in busying himself about the temporal accidents of other men, and enquiring what should become of John the beloved disciple? Jesus answered this question with some

sharpness of reprehension, and no satisfaction; *If I will that he tarry till I come, what is that to thee?* Then they fancied, that he should not die; but they were mistaken, for the intimation was expounded and verified by St. John's surviving the destruction of Jerusalem; for after the attempts of persecutors, and the miraculous escape of prepared torments, he died a natural death in a good old age.

After this, Jesus having appointed a solemn meeting, for all the brethren, that could be collected from the dispersion, and named a certain mountain in Galilee, appeared to five hundred brethren at once, and this was his most public and solemn manifestation; and while some doubted, Jesus came according to the designation, and spake to the eleven, sent them to preach to all the world *repentance and remission of sins in his name, promising to be with them to the end of the world.* He appeared also unto James, but at what time is uncertain: save that there is something concerning it in the gospel of St. Matthew which the Nazarenes of Berea used, and which it is likely themselves added out of report; for there is nothing of it in our Greek copies. The words are these, "When the Lord had given the linen in which he was wrapped to the servant of the high priest, he went and appeared unto James. For James had vowed after he received the Lord's supper, that he would eat no bread, till he saw the Lord risen from the grave. Then the Lord called for bread; he blessed it and brake it, and gave it to James the Just, and said, My brother eat bread, for the son of man is risen from the sleep of death." So that by this it should seem to be done upon the day of the resurrection. But the relation of it by St. Paul puts it between the appearance which he made to the five hundred, and that last to the apostles when he was to ascend into heaven. Last of all, when the apostles were at dinner, he appeared to them, upbraiding their incredulity; and then he opened their understanding, that they might discern the sense of

scripture, and again commanded them to preach the gospel to all the world, giving them power *to do miracles, to cast out devils, to cure diseases;* and instituted the sacrament of baptism, which he commanded should together with the sermons of the gospel be administered to all nations *in the name of the Father, and of the Son, and of the Holy Ghost.* Then he led them into Judea, and they came to Bethany, and from thence to the mount Olivet, and commanded them to *stay in Jerusalem, till the Holy Ghost, the promise of the Father, should descend upon them,* which should be accomplished in few days; and then they should know the times, and the seasons, and all things necessary for their ministration and service, and propagation of the gospel. And while he discoursed many things concerning the kingdom, behold a cloud came and parted Jesus from them, and carried him in their sight, up into heaven; where he sits at the right hand of God blessed for ever. Amen.

While his apostles stood gazing up to heaven, two angels appeared to them, and told them, that Jesus should come in like manner as he was taken away, viz. with glory and majesty, and in the clouds, and with the ministry of angels. Amen. *Come Lord Jesus, Come quickly.*

Ad. SECT. XVI.

Considerations of the Accidents happening in the Interval after the Death of the Holy Jesus: and of his Resurrection.

THE Holy Jesus promised to the blessed thief, that he should that day be with him in paradise; which therefore was certainly *a place* or *state of blessedness,* because it was a promise; and in the society of Jesus,

whose penal and afflictive part of his work of redemption was finished upon the cross. Our blessed Lord did not promise he should that day be with him in his kingdom, for that day it was not opened, and the everlasting doors of those interior recesses were to be shut till after the resurrection, that himself was to ascend thither, and make way for all his servants to enter, in the same method, in which he went before us. Our blessed Lord *descended into hell*, saith the creed of the apostles, from the sermon of St. Peter, as he from the words of David, that is, into the state of separation and common receptacle of spirits, according to the style of scripture. [a] But the name of [hell] is no where in scripture an appellative of the kingdom of Christ, of the place of final and supreme glory. But concerning the verification of our Lord's promise to the beatified thief, and his own state of separation we must take what light we can from scripture, and what we can from the doctrine of the primitive church. [b] St. Paul had two great revelations: he was *wrapt up into Paradise*, and he *was wrapt up into the third heaven;* and these he calls *visions and revelations*, not not one, but divers: for Paradise is distinguished from *the heaven of the blessed*, being itself a receptacle of holy souls, made illustrious with visitation of angels, and happy by being a repository for such spirits, who at the day of judgment shall go forth into eternal glory. In the interim Christ hath trod all the paths before us, and this also we must pass thorough to arrive at the courts of heaven. Justin Martyr said it was the doctrine of heretical persons to say that the souls of the blessed, instantly upon the separation from their bodies, enter into the highest heaven. And [b] Irenæus makes heaven and the intermediate receptacle of souls

[a] Symbolum Aquileiense, & ex eo Romanum hodiernum.

[b] —— Ubi duas magnas revelationes sibi obtigisse dixit (Paulus) bisque in sublime se raptum; semel ap cœlum tertium, semel ad paradisum. *Methodius cont. Origen. apud Epiphan.* Idem ait *Moses Barcephas l. de Paradiso p. 4. c. 7. Dial. adv. Tryph.* [c] l. 5. c. 3.

to be distinct places: both blessed, but hugely differing in degrees: [a] Tertullian is dogmatical in the assertion, that till the voice of the great archangel be heard, and as long as Christ sits at the right hand of his Father, making intercession for the church, so long blessed souls must expect the assembling of their brethren, the great congregation of the church, that they may all pass from their outer courts into the inward tabernacle, the holy of holies, to the throne of God. And as it is certain, that no soul could enter into glory, before our Lord entered, by whom we hope to have access: so it is most agreeable to the proportion of the mysteries of our redemption, that we believe the entrance into glory to have been made by our Lord at his glorious ascension, and that his soul went not thither before then, to come back again, to be contracted into the span of humanity, and dwell forty days in his body upon earth. But that he should return from paradise, that is, from the common receptacles of departed spirits, who died in the love of God, to earth again, had in it no lessening of his condition, since himself in mercy called back Lazarus from thence, and some others also returned to live a life of grace, which in all senses is less than the least of glories. Sufficient it is, to us that all holy souls departing, go into the hands, that is, into the custody of our Lord, that [b] *they rest from their labours*, that *their works shall follow them*, and overtake them too, at the day of judgment, that they are happy presently, that they are visited by angels, [c] that God sends, as he pleases, excellent irradiations and types of glory to entertain them in their mansions: that their condition is secured; but [d] *the crown of righteousness* is

[a] L. de anima: & de præscrip: idem sentiunt, scriptor resp. ad Orthod. q. 76. St. Greg. Naz ora. 10. St. Chrysost. homil. 15. in Mat. S. Ambr. in Michea. Cyrilli liturg. Epiphan. epi. apud St. Hieron. Theodoretus, Theophylactus & vett. passim.

[b] Revel. 14. 13.

[c] Just. Mart. 75. inter quæst. Gentiles ait bonos statim ducta morte ad Paradisum, ubi consuetudo & aspectus est Angelorum, & visus Christi Salvatoris.

[d] 2 Tim. 4 8.

laid up against the great day of judgment, and then to be produced and given to St. Paul and *to all that love the coming of the Lord;* that is, to all who either here in duty, or in their receptacles with joy and certain hope long for the revelation of that day. At the day of judgment Christ will [a] *send the angels, and they shall gather together the elect from the four winds*; and all the refuse of men, evil persons, they shall *throw into everlasting burning.* Then our blessed Lord shall call to the elect to enter into the kingdom, and reject the cursed into the portion of devils: for whom the fire is but now prepared in the interval. For [b] *we must all appear before the judgment seat of Christ* (saith St. Paul) *that every man may receive in his body according as he hath done, whether it be good or evil.* Out of the body the reception of the reward is not. And therefore [c] St. Peter affirms, that God hath delivered *the evil angels into chains of darkness to be reserved into judgment.* And [c] St. Jude saith, that *the angels which kept not the first faith, but left their first habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.* And therefore the [d] devils expostulated with our blessed Saviour: *Art thou come to torment us before the time?* And the same also he does to evil men, [e] *reserving the unjust unto the day of judgment to be punished.* For since the actions which are to be judged are the actions of the whole man, so also must be the judicature: and our blessed Saviour intimated this to his apostles; [f] *In my Father's house are many mansions: but I go to prepare a place for you.* And *if I go away, I will come again, and take you unto me, that where I am, there ye may be also.* At Christ's second

[a] Matth. 13 41—25. 24. [b] Cor. 5. 10. ἵνα κομίσηται ἕκαστος τὰ ἴδια τῦ σώματος Sic quidam Codd τὰ διὰ τῦ σώματος. Sic communiter, & rectiùs. [c] 2 Pet. 2. 4. [d] Jude 6. [e] Matth. 8. 29. [f] 2 Pet. 2. 4. Nec. tamen quisquam putet animas post mortem protinus judicari. Nam omnes in una communique custodia detinentur, donec tempus adveniat, atque maximus Judex meritorum faciat examen. *Lactan. l. 7. c. 21.* [g] Joh. 14. 2, 3. Satiabor cum apparueris. *Psal.* 17. 19.

coming this is to be performed. Many outer courts, many different places, or different states there may be; and yet there is a place, whither holy souls shall arrive at last, which was not then ready for us, and was not to be entered into, until the entrance of our Lord had made the preparation, and that is, certainly, *the highest heaven,* called by St. Paul, *the third heaven;* because the other receptacles were ready, and full of holy souls, patriarchs and prophets, and holy men of God; concerning whom St. Paul affirms expressly, [a] that *the fathers received not the promises, God having provided some better thing for us, that they without us should not be made perfect:* therefore certain it is, that their condition was a state of imperfection, and yet they were placed in Paradise, in Abraham's bosom, and thither Christ went, and the blessed thief attended him. And then it was, that Christ made their condition better; for though still it be a place of relation in order to something beyond it, yet the term and object of their hope is changed: they sat in the regions of darkness, expecting that great promise made to Adam, and to the patriarchs, the promise of the Messias. But when he that was promised came, he *preached to the spirits in prison,* he communicated to them the mysteries of the gospel, the secrets of the kingdom, the things hidden from eternal ages, and taught them to look up to the glories purchased by his passion; and made the term of their expectation be his second coming, and the objects of their hope, the glories of the beatific vision. And although the state of separation is sometimes in scripture called [heaven] and sometimes [hell,] (for these words in scripture are of large significations) yet it is never called the third heaven, nor the hell of the damned; for although concerning it nothing is clearly revealed,

[a] Heb 11. 40. Irenæ. l. 5. adv. hæres. ad. fin. Origen. hom. 7. in Levit. Chrys. hom 39. in 1 Cor. Theodoret. Theophylact. Oecumenius in Hebr. xi. St. Aug. l. 1. retract. c. 14. Victorin. Mar. in c. 6. Apocal. Ambros. de bono mortis. c. 10. & 11.

or what is their portion till the day of judgment, yet it is intimated in a parable, that between good and evil spirits even in the state of separation there is distance of place: certain it is, there is great distance of condition; and as their holy souls in their regions of light are full of love, joy, hope, and longing for the coming of the great day, so the accursed do expect it with an insupportable amazement, and are presently tormented with apprehensions of the future. Happy are they that through paradise pass into the kingdom, who from their highest hope pass to the greatest charity, from the state of a blessed separation to the mercies and [a] gentle sentence of the day of judgment, which St. Paul prayed to God to grant Onesiphorus; and more explicitly for the Thessalonians; [b] *that their whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus;* and I pray God to grant the same to me, and all faithful people whatsoever.

As soon as the Lord had given up his spirit into the hands of God, *the veil of the temple was rent*, the angels' guardians of the place deserted it, the rites of Moses were laid open, and the inclosures of the tabernacle were disparked, the earth trembled, the graves were opened, and all the old world, and the old religion were so shaken towards their first chaos, that if God had not supported the one, and reserved the other for an honourable burial, the earth had left to support her children, and the synagogue had been thrown out to an inglorious exposition and contempt. But yet in these symbols they were changed from their first condition, and passed into a new dominion, *all old things passed away, and all things became new*, the *earth and the heavens* were reckoned as *a new creation*, they passed into another kingdom, under Christ their Lord: and as before, the creatures were servants of human ne-

[a] 2 Tim. 1. 18. [b] 1 Thess. 5. 23. Vide Irenæum in hunc locum. lib. 5. c. 6. adv. hæres. ubi probat absque unione corporis, animæ, & spiritus hominem non esse.

cessities, they now become servants of election, and in order to the ends of grace, as before of nature: Christ having now the power to dispose of them in order to his kingdom, and by the administration of his own wisdom. And at the instant of these accidents, God so determined the persuasions of men that they referred these prodigies to the honour of Christ, and took them as testimonies of that truth, for the affirmation of which the high priest had condemned our dearest Lord: [a] and although the heart of the priest rent out, even then when rocks did tear in pieces, yet the people, who saw the passion, *smote their breasts, and returned and confessed Christ.*

[b] The graves of the dead were opened at the death, but the dead bodies of the saints that slept, arose not till the resurrection of our Lord; for he was the first fruits, and they followed him as instant witnesses, to publish the resurrection of their head, which it is possible they declared to those, to whom they appeared in the holy city. And amongst these, the curiosity or pious credulity of some have supposed Adam and Eve, Abraham, Isaac and Jacob, who therefore were careful to be buried in the land of promise, as having some intimation or hope, that they might be partakers of the earliest glories of the Messias, in whose faith and distant expectation they lived and died; and this calling up of company from their graves did publish to all the world, not only that the Lord himself was risen according to his so frequent and repeated predictions, [c] but that he meant to raise up all his servants, and that all who believe in him, should be partakers of the resurrection.

When the soldiers observed that Jesus was dead, out of spite and impotent ineffective malice, one of

[a] St. Ambros. l. 10. in Lucam.

[b] *Euseb. Emiss. ho. 6. de pascu.*

—— tumulque inferna refringens
Regna, resurgentes secum jubet ire sepultos.
Prudent apoth.

[c] Ἐλυτρῶντο πάντες οἱ δίκαιοι, ὡς κατέπιεν ὁ θάνατος. *St. Cyr. Catech. & Chrys. hom. 88. in 27. Matth.*

them pierced his holy side with a spear; and the rock being smitten it gushed out *with water and blood*, streaming forth two Sacraments to refresh the church, and opening a gate that all his brethren might enter in, and dwell in the heart of God. And so great a love had our Lord, that he suffered his heart to be opened, to shew it, that as Eve was formed from the side of Adam, so was the church to be from the side of her Lord, receiving from thence life, and spiritual nutriment; which he ministered in so great abundance, and suffered himself to be pierced, that all his blood did stream over us, until he made the fountain dry, and reserved nothing of that, by which he knew, his church was *to live, and move, and have her being*. Thus the stream of blood issued out to become a fountain for the sacrament of the chalice, and water gushed out to fill the fonts of baptism and repentance. The blood being the testimony of the divine love, calls upon us to die for his love, when he requires it, and the noise of the water calls upon us to purify our spirits, and present our conscience to Christ, *holy and pure without spot or wrinkle;* the blood running upon us makes us to be of the cognation and family of God; and water quenches the flames of hell, and the fires of concupiscence.

The friends and disciples of the holy Jesus, having devoutly composed his body to burial, anointed it, washed it, and condited it with spices and perfumes, laid it in a sepulchre hewn from a rock in a garden which (says Euthymius) was therefore done to represent that we were by this death returned to paradise, and the gardens of pleasures and divine favours, from whence by the prevarication of Adam man was expelled. Here he finished the work of his passion as he had begun it, in a garden, and the place of sepulchre being a rock, serves the ends of pious succeeding ages; for the place remains in all changes of government, of wars, of earthquakes and ruder accidents to this day, as a memorial of the se-

pulchre of our dearest Lord, as a sensible and proper confirmation of the persuasions of some persons, and as an entertainment of their pious phansie and religious affections.

But now it was that in the dark and undiscerned mansions, there was a scene of the greatest joy and the greatest horror represented, which yet was known since the first falling of the morning stars. Those holy souls, whom the prophet Zechary calls † *prisoners of hope, lying in the lake where there is no water*, that is, no constant stream of joy to refresh their present condition; yet were supported with certain showers and gracious visitations from God and illuminations of their hope; and now that they saw their Redeemer come to change their condition, and to improve it into the neighbourhoods of glory and clearer revelations, must needs have the joy of intelligent and beatified understandings, of redeemed captives, of men forgiven after the sentence of death, of men satisfied after a tedious expectation, enjoying and seeing their Lord, whom for so many ages they had expected. But the accursed spirits seeing the darkness of their prison shine with a new light, and their empire invaded, and their retirements of horror discovered, wondered how a man durst venture thither, or if he were a god, how he should come to die. But the holy Jesus was like that body of light, receiving into himself the reflexion of all the lesser rays of joys which the Patriarchs felt, and being united to his fountain of felicity, apprehended it yet more glorious. He now felt the effects of his bitter passion to return upon him in comforts; every hour of which was abundant recompence for three hours passion upon the cross; and became to us a great precedent to invite us to a toleration of the acts of repentance, mortification, and martyrdom; and that in the times of suffering we live upon the stock and expence of faith, as

† Zech. 9, 11, 12.

remembering that these few moments of infelicity are infinitely paid with every minute of glory, and yet that the glory, which is certainly consequent, is so lasting and perpetual, that it were enough in a lower joy to make amends by its continuation of eternity.[a] And let us but call to mind what thoughts we shall have when we die, or are dead, how we shall then without prejudice consider, that if we had done our duty, the trouble and the affliction would now be past, and nothing remain but pleasure and felicities eternal, and how infinitely happy we shall then be, if we have done our duty, and how miserable if not; all the pleasures of sin disappearing, and nothing surviving but a certain and everlasting torment. Let us carry always the same thoughts with us, which must certainly then intervene, and we shall meet the holy Jesus and partake of his joys, which overflowed his holy soul, when he first entered into the possession of those excellent fruits and effects of his passion.

When the third day was come the soul of Jesus returned from paradise, and the visitation of separate spirits, and re-entered into his holy body, which he by his divine power did redintegrate, filling his veins with blood, healing all the wounds, excepting those five of his hands, feet, and side, which he reserved as trophies of his victory, and arguments of his passion; and as he had comforted the souls of the fathers with the presence of his spirit, so now he saw it to be time to bring comfort to his holy mother, to re-establish the tottering faith of his disciples, to verify his promise, to make demonstration of his Divinity, to lay some superstructures of his church upon the foundation of his former sermons, to instruct them in the mysteries of his kingdom, to prepare them for the reception of the Holy Ghost, and as he had in his state of separation triumphed over hell, so in his resurrection he set

[a] Ἀνὴρ πράξῃς μετὰ πόνου καλὸν, ὁ μὲν πόνος ὄιχεται, τὸ δὲ καλὸν μένει· ἂν τι ποιήσῃς αἰσχρὸν μετὰ ἡδονῆς, τὸ μὲν ἡδὺ ὄιχεται, τὸ δὲ αἰσχρὸν μένει. *Musonius apud A. Gellium, l. 19. c. 1.*

his foot upon death, and brought it under his dominion; so that although it was not destroyed, yet it is made his subject, it hath as yet the condition of the Gibeonites, who were not banished out of the land, but they were made drawers of water and hewers of wood; so is death made instrumental to Christ's kingdom, but it abides still, and shall till the day of judgment; but shall serve the ends of our Lord, and promote the interests of eternity, and do benefit to the church.

And it is considerable that our blessed Lord having told them that after three days he would rise again, yet he shortened the time as much as was possible, that he might verify his own prediction, and yet make his absence the less troublesome, he rises *early in the morning of the first day of the week;* for so our dearest Lord abbreviates the days of our sorrow, and lengthens the years of our consolation; for he knows that a day of sorrow seems a year, and a year of joy passes like a day, and therefore God lessens the one and lengthens the other, to make this perceived and that supportable. Now the Temple which the Jews destroyed God raised up in six and thirty hours; but this second temple was more glorious than the first; for now it was clothed with robes of glory, with clarity, agility, and immortality, and though, like Moses descending from the mount, he wore a veil, that the greatness of his splendour might not render him unapt for conversation with his servants; yet the holy scripsure affirms, that he was now *no more to see corruption;* meaning that now he was separate from the passibility and affections of human bodies, and could suffer St. Thomas to thrust his hand into the wound of his side, and his finger into the holes of his hands without any grief or smart.

But although the graciousness and care of the Lord had prevented all diligence and satisfied all desires, returning to life before the most forward faith could expect him; yet there were three Marys went to the

grave so early that they prevented the rising of the sun, and though with great obedience they staid till the end of the sabbath, yet as soon as that was done, they had other parts of duty and affection, which called with the greatest importunity to be speedily satisfied. And if obedience had not bound the feet of love, they had gone the day before, but they became to us admirable patterns of obedience to the divine commandments. For though love were *stronger than death*, yet obedience was stronger than love, and made a rare dispute in the spirits of these holy women; in which the flesh and the spirit were not the litigants, but the spirit and the spirit, and they resisted each other as the Angel Guardian of the Jews resisted the tutelar angel of Persia, each striving who should with most love and zeal perform their charge, and God determined. And so he did here too; for the law of the sabbath was then a divine commandment, and although piety to the dead, and to such a dead, was ready to force their choice to do violence to their will, bearing them upon wings of desire to the grave of the Lord, yet at last they reconciled love with obedience. For they had been taught that love is best expressed in keeping of the divine commandments. But now they were at liberty, and sure enough they made use of its first minute, and going so early to seek Christ, they were sure they should find him.

The angels descended guardians of the sepulchre; for God sent his guards too, and they affrighted the watch appointed by Pilate and the priests; but when the women came they spake like comforters, full of sweetness and consolation, laying aside their affrighting glories, as knowing it is the will of their Lord that they should minister good to them that love him. But a conversation with angels could not satisfy them, who came to look for the Lord of the angels, and found him not; and when the Lord was pleased to appear to Mary Magdalen she was so swallowed up with love and sorrow, that she entered into her joy, and perceived it not; she saw the Lord, and knew him not.

For so, from the closets of darkness they that immediately stare upon the sun,' perceive not the beauties of the light, and feel nothing but amazement. But the voice of the Lord opened her eyes, and she knew him and worshipped him, but was denied to touch him, and commanded to tell the apostles; for therefore God ministers to us comforts and revelations, not that we may dwell in the sensible fruition of them ourselves alone, but that we communicate the grace to others. But when the other women were returned and saw the Lord, then they were altogether admitted to the embracement, and to kiss the feet of Jesus. For God hath his opportunities and periods which at another time he denies, and we must then rejoice in it when he vouchsafes it, and submit to his divine will when he denies it.

These good women had the first fruits of the apparition; for their forward love, and the passion of their religion made greater haste to entertain a grace, and was a greater endearment of their persons to our Lord, than a more sober, reserved, and less active spirit. This is more safe, but that is religious; this goes to God by the way of understanding, that by the will: this is supported by discourse, that by passions; this is the sobriety of the Apostles, the other was the zeal of the holy women; and because a strong phansie and an earnest passion fixed upon holy objects, are the most active and forward instruments of devotion, as devotion is of love, therefore we find God hath made great expressions of his acceptance of such dispositions. And women and less knowing persons and tender dispositions and pliant natures will make up a greater number in heaven than the severe and wary, and enquiring people, who sometimes love because they believe, and believe because they can demonstrate, but never believe because they love. When a great understanding and a great affection meet together, it makes a saint great, like an apostle; but they do not well who make abatement of their reli-

gious passions by the severity of their understanding. It is no matter by which we are brought to Christ, so we love him and obey him, but if the production admit of degrees, that instrument is the most excellent, which produces the greatest love: and although discourse and a sober spirit be in itself the best, yet we do not always suffer that to be a parent of as great religion as the goodwo men make their phansie, their softness, and their passion.

Our blessed Lord appeared next to Simon, and though he and John ran fourth together, and St. John outran Simon, although Simon Peter had denied and forsworn his Lord, and St. John never did, and followed him to his passion and his death, yet Peter had the favour of seeing Jesus first; which some spiritual persons understand as a testimony, that penitent sinners have accidental eminencies and privileges sometimes indulged to them beyond the temporal graces of the just and innocent; as being such, who not only need defensatives against the remnant and inherent evils even of repented sins, and their aptnesses to relapse; but also because those who are true penitents, who understand the infiniteness of the divine mercy,* and that for a sinner to pass from death to life, from the state of sin into pardon and the state of grace, is a greater gift, and a more excellent and improbable mutation, than for a just man to be taken into glory; out of gratitude to God, and endearment for so great a change, added to a fear of returning to such danger and misery will reenforce all their industry and double their study, and observe more diligently, and watch more carefully, and redeem the time, and make amends for their omissions, and oppose a good to the former evils, beside the duties of the present employment; and then, commonly the life of a holy penitent is more holy, active, zealous, and impatient of vice, and more rapacious of virtue and holy actions, and arises to greater

* Majus est, peccatorem ex peccato in gratiam migrare, quàm ex hoc mundo in cœlum. *S. August.*

degrees of sanctity than the even and moderate affections of just persons, who, as our blessed Saviour's expression is, need no repentance, that is, no change of state, nothing but a perseverance, and an improvement of degrees. * *There is more joy in heaven before the angels of God over one sinner that repenteth, than over ninety and nine just persons that need it not*; for *where sin hath abounded there doth grace superabound*; and that makes joy in heaven.

The holy Jesus having received the affections of his most passionate disciples, the women and St. Peter, puts himself upon the way into the company of two good men going to Emmaus, with troubled spirits and a reeling faith, shaking all its upper building, but leaving some of its foundation firm; to them the Lord discourses of the necessity of the death and resurrection of the Messias, and taught them not to take estimate of the counsels of God by the designs and proportions of man: for God, by ways contrary to human judgment, brings to pass the purposes of his eternal providence. The glories of Christ were not made pompous by human circumstances, his kingdom was spiritual, he was to enter into felicities through the gates of death; he refused to do miracles before Herod, and yet did them before the people; he confuted his accusers by silence and did not descend from the cross when they offered to believe in him if he would; but left them to be persuaded by greater arguments of his power, the miraculous circumstances of his death, and the glories of his resurrection; and by walking in the secret paths of divine election hath commanded us to adore his footsteps, to admire and revere his wisdom, to be satisfied with all the events of providence, and to rejoice in him, if by afflictions he makes us holy, if by persecutions he supports and enlarges his church, if by death he brings us to life; so we arrive at the communion of his felicities, we must let him choose

* Luke 15, 7.

the way, it being sufficient, that he is our guide and our support, and our exceeding great reward. For therefore Christ preached to the two disciples going to Emmaus, the way of the cross, and the necessity of that passage, that the wisdom of God might be glorified, and the conjectures of man ashamed. But whilest his discourse lasted, they knew him not, but in the breaking of bread he discovered himself. For he turned their meal into a sacrament, and their darkness to light, and having to his sermon added the sacrament, opened all their discerning faculties, the eyes of their body, and their understanding too, to represent to us, that when we are blessed with opportunities of both those instruments, we want no exterior assistance to guide us in the way, to the knowing and enjoying of our Lord.

But the apparitions, which Jesus made were all upon the design of laying the foundation of all Christian graces; for the begetting and establishing faith, and an active confidence in their persons, and building them upon the great fundamentals of the religion. And therefore he appointed a general meeting upon a mountain in Galilee, that the number of witnesses might not only disseminate the fame but establish the article of the resurrection; for upon that are built all the hopes of a christian; and *if the dead rise not, then are we of all men most miserable,* in quitting the present possessions, and entertaining injuries and affronts without hopes of reparation. But we lay two gages in several repositories; the body in the bosom of the earth, the soul in the bosom of God; and as we here live by faith, and lay them down with hope, so the resurrection is a restitution of them both, and a state of re-union; and therefore although the glory of our spirits without the body were joy great enough to make compensation for more than the troubles of all the world, yet because one shall not be glorified without the other, they being of themselves incomplete substances, and God having revealed nothing

clearly concerning actual and complete felicities till the day of judgment, when it is promised our bodies shall rise, therefore it is that the resurrection is the great article upon which we rely, and which Christ took so much care to prove and ascertain to so many persons, because if that should be disbelived, with which all our felicities are to be received, we have nothing to establish our faith, or entertain our hope, or satisfy our desires, or make retribution for that state of secular inconveniences, in which by the necessities of our nature, and the humility and patience of our religion we are engaged.

But I consider that holy scripture only instructs us concerning the life of this world, and the life of the resurrection, the life of grace and the life of glory; both in the body; that is a life of the whole man; and whatsoever is spoken of the soul, considers it as an essential part of man, relating to his whole constitution; not as it is of itself an intellectual and separate substance: for all its actions, which are separate and removed from the body, are relative and incomplete. Now because the soul is an incomplete substance, and created in relation to the body, and is but a part of the whole man, if the body were as eternal and incorruptible as the soul, yet the separation of the one from the other would be as now it is; that, which we call natural death; and supposing that God should preserve the body for ever, or restore it at the day of judgment to its full substance and perfect organs, yet the man would be dead for ever, if the soul for ever should continue separate from the body. So that the other life, that is, the state of resurrection, is a reuniting soul and body: and although in a philosophical sense the resurrection is of the body, that is, a restitution of our flesh and blood and bones, and is called resurrection as the entrance into the state of resurrection may have the denomination of the whole, yet in the sense of scripture the resurrection is the restitution of our life, the renovation of the whole man, the

state of reunion; and until that be, the man is not; but, he is dead, and only his essential parts are deposited and laid up in trust; and therefore whatsoever the soul does or perceives in its incomplete condition, is but to it as embalming and honourable funerals to the body, and a safe monument to preserve it in order to a living again; and the felicities of the interval are wholly in order to the next life; and therefore if there were to be no resurrection, as these intermedial joys should not be at all: so as they are, they are but relative and incomplete; and therefore all our hopes, all our felicities depend upon the resurrection; without it we should never be persons, men or women, and then the state of separation could be nothing but a phantasm, trees ever in blossom, never bearing fruit, corn for ever in the blade, eggs always in the shell, a hope eternal, never to pass into fruition, that is, for ever to be deluded, for ever to be miserable, and therefore it was an elegant expression of St. Paul; [a] *Our life is hid with Christ in God;* that is, our life is passed into custody, the dust of our body is numbered, and the Spirit is refreshed, visited and preserved in celestial mansions; but it is not properly called a life; for all this while the man is dead, and shall then live when Christ produces this hidden life at the great day of restitution. But our faith of all this article is well wrapped up in the words of St. John: [b] *Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know, that when we shall appear, we shall be like him, for we shall see him as he is.* The middle state is not it which scripture hath propounded to our faith, or to our hope; the reward is then when Christ shall appear; [c] but in the mean time, the soul can converse with God, and with angels just as the holy prophets did in their dreams, in which

[a] Coloss. 3. 3. [b] 1 John 3. 2.

[c] Ὅταν ἐν τῷ ὑπνοῦν, καθ' ἑαυτὴν γενήσεται ἡ ψυχὴ, τότε τὴν ἴδιον ἀπολαβοῦσα φύσιν, προμαντεύεται τε καὶ προαγορεύει τὰ μέλλοντα· τοιαύτη δὲ ἐστι καὶ ἐν τῷ κατὰ τὸν θάνατον χαρίζεσθαι τῶν σωμάτων. *Arist. apud Sextum Empiric.*

they received great degrees of favour and revelation. But this is not to be reckoned any more than an entrance or a waiting for the state of our felicity. And since the glories of heaven is the great fruit of election, we may consider that the body is not predestinate, nor the soul alone, but the whole man; and until the parts embrace again in an essential complexion, it cannot be expected, either of them should receive the portion of the predestinate. But the article and the event of future things is rarely set in order by St. Paul; *But ye are come into the Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all* (and then follows) after this general assembly, after the judge of all appears [*to the spirits of just men made perfect*] that is, reunited to their bodies and entering into glory. The beginning of the contrary opinion brought some new practices and appendant persuasions into the church, or at least promoted them much. For those doctors, who receding from the primitive belief of this article, taught, that the glories of heaven are fully communicated to the souls before the day of judgment, did also upon that stock teach the invocation of saints, whom they believed to be received into glory, and insensibly also brought in the opinion of purgatory, that the less perfect souls might be glorified in the time that they assigned them. But the safer opinion and more agreeable to piety is, that which I have now described from scripture and the purest ages of the church.

When Jesus appeared to the apostles, he gave them his peace for a benediction, and when he departed, he left them peace for a legacy, and gave them according to two former promises the power of making peace, and reconciling souls to God by a ministerial act; so conveying his Father's mercy, which himself procured by his passion and actuated by his intercession, and

the giving of his grace; that he might comply with our infirmities and minister to our needs by instruments even and proportionate to ourselves; making our brethren the conduits of his grace, that the excellent effect of the Spirit might not descend upon us as the law upon Mount Sinai in expresses of greatness and terror, but in earthen vessels, and images of infirmity: so God manifesting his power in the smallness of the instrument, and descending to our needs not only in giving the grace of pardon, but also in the manner of its ministration: And I meditate upon the greatness of this mercy by comparing this grace of God and the blessing of the judgment and sentence we receive at the hand of the church with the judgment which God makes at the hour of death upon them, who have despised this mercy and neglected all the other parts of their duty. The one is a judgment of mercy, the other of vengeance: In the one the devil is the accuser, and heaven and earth bear witness; in the other the penitent sinner accuses himself: In that the sinner gets a pardon, in the other he finds no remedy: In that all his good deeds are remembered and returned, and his sins are blotted out; in the other all his evil deeds are represented with horror and a sting, and remain for ever: In the first the sinner changes his state for a state of grace, and only smarts in some temporal austerities and acts of exterior mortification; in the second his temporal estate is changed to an eternity of pain. In the first the sinner suffers the shame of one man or one society, which is sweetened by consolation, and homilies of mercy and health; in the latter, all his sins are laid open before all the world, and himself confounded in eternal amazement and confusions. In the judgment of the church the sinner is honoured by all for returning to the bosom of his mother, and the embraces of his heavenly Father, in the judgment of vengeance he is laughed at by God, and mocked by accursed spirits, and perishes without pity. In this he is prayed for

by none, helped by none, comforted by none, and he makes himself a companion of devils to everlasting ages; but in the judgment of repentance and tribunal of the church, the penitent sinner is prayed for by a whole army of militant saints, and causes joy to all the church triumphant; and to establish this tribunal in the church and to transmit pardon to penitent sinners, and a salutary judgment upon the person and the crime, and to appoint physicians and guardians of the soul, was one of the designs and mercies of the resurrection of Jesus; and let not any Christian man either by false opinion, or an unbelieving spirit, or an incurious apprehension undervalue or neglect this ministry, which Christ hath so sacredly and solemnly established. Happy is he, that dashes his sins against the rock, upon which the church is built, that the church gathering up the planks and fragments of the shipwreck, and the shivers of the broken heart may reunite them, pouring oil into the wounds made by the blows of sin, and restoring with meekness, gentleness, care, counsel, and authority, persons overtaken in a fault. For that act of ministry is not ineffectual, which God hath promised shall be ratified in heaven; and that authority is not contemptible, which the holy Jesus conveyed by breathing upon his church the Holy Ghost. But Christ intended that those whom he had made guides of our souls, and judges of our consciences in order to counsel and ministerial pardon, should also be used by us in all cases of our souls, and that we go to heaven the way he hath appointed, that is, by offices and ministries ecclesiastical.

When our blessed Lord had so confirmed the faith of the church, and appointed an ecclesiastical ministry, he had but one work more to do upon earth, and that was the institution of the holy sacrament of baptism, which he ordained as a solemn initiation and mysteriouss profession of the faith, upon which the church is built; making it a so-

lemn publication of our profession, the rite of stipulation or entering covenant with our Lord, the solemnity of the paction evangelical; in which we undertake to be disciples to the holy Jesus, that is, to believe his doctrine, to fear his threatenings, to rely upon his promises, and to obey his commandments all the days of our life; and he for his part actually performs much and promises more; [a] he takes off all the guilt of our preceding days, purging our souls and making them clean as in the day of innocence; promising withal, that if we perform our undertaking and remain in the state in which he now puts us, he will continually assist us with his [b] Spirit, prevent and attend us with his grace, he will deliver us from the power of the devil, he will keep our souls in merciful, joyful, and safe custody till the great day of the Lord, he will then raise our bodies from the grave, he will make them to be spiritual and immortal, he will reunite them to our souls, and beatify both bodies and souls in his own kingdom, admitting them into eternal and unspeakable glories: all which that he might verify and prepare respectively, in the presence of his disciples he ascended into the bosom of God, and the eternal comprehensions of celestial glory.

The Prayer.

O Holy and eternal Jesus, who hast overcome death, and triumphed over all the powers of hell, darkness, sin, and the grave, manifesting the truth of thy promises, the power of thy divinity, the majesty of thy person, the rewards of thy glory, and the mercies and excellent designs of thy evangelical kingdom by thy glorious and powerful resurrection; preserve my soul from eternal death, and make me to rise from the death of sin, and to live the life of grace, loving thy

[a] Mark 16. 16. Act. 2. 38. & 22. 16. Rom. 6. 3, 4. Ephes. 4. 5. &c. 1 Cor. 12, 13. Coloss. 2. 12. Gal. 3. 17. 1 Pet. 3. 21.

[b] Mat. 28. 20.

perfections, adoring thy mercy, pursuing the interest of thy kingdom, being united to the church under thee our head, conforming to thy holy laws established in faith, entertained and confirmed with a modest, humble, and a certain hope, and sanctified by charity, that I engraving thee in my heart, and submitting to thee in my spirit, and imitating thee in thy glorious example may be partaker of thy resurrection, which is my hope and my desire, the support of my faith, the object of my joy, and the strength of my confidence. In thee, holy Jesus, do I trust: I confess thy faith, I believe all that thou hast taught; I desire to perform all thy injunctions and my own undertaking: my soul is in thy hand, do thou support and guide it, and pity my infirmities; and, when thou shalt reveal thy great day, shew to me the mercies and effects of thy advocation, and intercession and redemption; *Thou shalt answer for me, O Lord my God,* for *in thee have I trusted, let me never be confounded.* Thou art just, thou art merciful, thou art gracious, and compassionate, thou hast done miracles and prodigies of favour to me, and all the world. Let not those great actions and sufferings be ineffective, but make me capable and receptive of thy mercies, and then I am certain to receive them. I am thine, O save me; thou art mine, O holy Jesus, O dwell with me for ever, and let me dwell with thee, adoring and praising the eternal glories of God the Father, Son, and Holy Ghost. Amen.

THE END.

ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ.

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